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Number 41

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 78 Wall St., New York. Incorporated April, 1855. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

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THE FIFTY-SEVENTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION is to be held in the Plymouth Congregational Church, Cleveland, Ohio, Oct. 20, 21, 22, 1903, President Washington Gladden, LL. D., presiding.
 Executive Committee's report presented by the Chairman, Mr. Charles A. Hull, Tuesday afternoon.
 Annual sermon by Rev. Philip S. Moxom, D. D., Tuesday evening.

Three important sessions will be held Wednesday and Thursday each. Prominent speakers will discuss problems of national and world-wide importance. Messages from the Mission Fields of the Association, now reaching from Porto Rico to Alaska, will be presented.

No Missionary nor Christian convention is of greater importance than the Annual Meeting of the American Missionary Association.

The churches and citizens of Cleveland offer large hospitality. The following committees through their chairmen will give attention to any correspondence directed to them:

General Committee, Rev. C. W. Carroll, D. D., Chairman, 48 Brookfield Street; Entertainment Committee, Mr. R. F. Whitman, Chairman, 1249 Euclid Avenue; Transportation Committee, Mr. A. J. Smith, Chairman, L. S. & M. S. R. R.; Advertising Committee, Rev. H. F. Swartz, Chairman, 27 Northfield Street, East Cleveland. Each contributing church, local conference and state association have right of representation by two delegates. The pastor of each church is also a delegate *ex officio*. Life members are also delegates. If not already elected, these delegates should be elected at once and receive proper certificate.

ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS to be held in the First Congregational Church, Manchester, New Hampshire, Oct. 13-16.

The sermon will be preached by President Willard G. Sperry, D. D., of Olivet, Michigan.

Addresses will be given by an exceptional company of missionaries from nearly all the missions; by the President of the Board, Dr. Samuel H. Capen; President Charles Cuthbert Hall, D. D., of New York; Rev. George A. Gordon, D. D., of Boston; President William J. Tucker, D. D., of Dartmouth; Rev. Rockwell H. Potter of Hartford; President Charles O. Day of Andover; Rev. William D. Bartlett, D. D., of Chicago; President Henry C. King, D. D., of Oberlin, and others.

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THE CONGREGATIONALIST

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10 October 1903

and Christian World

Volume LXXXVIII
Number 41

Event and Comment

The Saint of the Future

The face of Jonathan Edwards looked out last week from the pages of religious newspapers of many denominations. Several of the articles written on him showed some first-hand knowledge of his writings, while most of the sketches of his life revealed the extent of the service rendered by Professor Allen in his biography of Edwards. These estimates of him indicate that when the tercentennial of his birth shall be celebrated the admiration for the saint may surpass that for the theologian. If so, the saint of that day will not be a celibate. Edwards had the qualities of sainthood unsurpassed in Christian history. It would be impossible to account for or understand them without including his wife's influence on his personality. Jonathan Edwards will be canonized as the saint with his family.

Honoring Edwards

Despite the large amount of space devoted last week to the career and influence of Jonathan Edwards, we were not able to find room for considerable valuable material, some of which has overflowed into this week's issue. Apparently current celebrations and commemorative discourses are arousing a deeper interest in Edwards than has been known since his death. Our contemporaries have given their readers some excellent characterizations of the man. The editorial in last week's *Outlook*, presumably from the pen of Dr. Abbott, and the signed article in the *Independent* by William Hayes Ward well repay a reading. When a secular paper like the *Boston Globe* devotes nearly a page to the subject, it indicates an unwonted degree of popular interest in a man who has never been appreciated or understood even in the state where he spent most of his life. We are glad also that so many pastors took occasion last Sunday to inform their people regarding the man whose 200th birthday was to be celebrated on the following day, and we hear of other sermons scheduled for next Sunday. We rejoice in this revival of interest in one in whom the Congregational churches of this country particularly have a valuable inheritance. If after these various commemorations Edwards is known chiefly as the exponent of a hard doctrine of future punishment, it will not be the fault of the orators and writers who have sought to make clear the intellectual strength, the absolute sincerity and the personal purity of one of the noblest men who ever lived. We shall refer in our next issue to the celebrations at South Windsor, Hartford, Stockbridge, New Haven and Andover, particulars of which have not reached us for this issue.

What is the Matter with the Ministers

This question seems to be oftener asked than usual in these days, especially by church committees looking for pastors, and we have seen no answer that goes straighter to the heart of things than is given by Dr. Boynton in the article which appears elsewhere on The Unattractive Ministry. Churches will in time get what they ask for in their pulpits. The committee man whom Dr. Boynton quotes did indeed get a rebuff when he proposed to talk with the candidate he had invited to bring him into larger knowledge of and closer communion with God just as he would talk with a clerk he had hired to work in his counting-room. But by persistent search he will find the minister he wants, and will help to create the class of ministers of the temper and idea of their calling that the churches he represents are looking for. That kind of ministry is unattractive to young men of the nobler type. That is what is the matter with the ministers. They are coming to be either men who cannot be true to themselves and satisfy the popular demand, or men who disappoint those whose demand they stoop to satisfy. It is of little use for our churches to quarrel with their own ideals. "Like people, like priest." Read Dr. Boynton's article and see if he has not laid open the causes why so many churches find it hard to get ministers to their liking. We glory in the men and women who understand the meaning of comradeship with those ministers whose hearts burn within them to show their people visions of God and ways of service that lead to such visions. They, too, by patient searching will get the minister they seek. The churches can have a ministry worthy of the highest honor if they make it their aim to be worthy of such a ministry.

Don't Swear

Profanity, reprehensible as it is, is often rather the result of poverty of language than a wicked disposition. The ignorant man, with a restricted vocabulary, eager to impress his hearers by what he says, confirms it by an oath. The minister, moved by a similar impulse, is saved from swearing by a larger command of language. When he says that of two desirable courses which might be used one is *infinitely* better than the other, or that one object in life is *infinitesimal* as compared with another, he is following profane instincts without using language labeled profane. In either case the excessive use of superlatives weakens the impression, and public speakers, especially in revival and political campaigns, would do well to employ some judicious friend to scrutinize their

speeches and report results to them. It would seem that our Lord had some apprehensions that his disciples might make serious mistakes in this respect in preaching the gospel, and find themselves proclaiming a message from their enemy; for he charged them: "Swear not at all: . . . and let your speech be, Yea, Yea, Nay, nay; and whatsoever is more than these is of the evil one."

In the Track of a Cyclone

The hurricane that swept the island of Jamaica last month left some Congregational churches in a pitiful plight. The broken down banana trees will spring up and bear fruit in a year but the prostrate cocoanut palms and the pimento trees are hopelessly ruined in many places. The new growth of the former will yield nothing for seven years and it will be twenty years before newly planted pimentos will furnish allspice. These trees have furnished almost the entire income of many families. There are twenty-seven Congregational churches in Jamaica. Rev. G. H. Lea, who has charge of three of them, addressed the Boston Ministers' Meeting last week. Pictures from his camera told a pathetic story of roofless churches and a wrecked parsonage. Most of the church members cannot earn more than twenty-five cents a day, and not one of them could command \$50 in cash. Mr. Lea was for a time a missionary in Africa, and for ten years has been laboring in Jamaica. He says nothing of his own self-sacrifice and is intensely loyal to his people. These churches are affiliated with the London Missionary Society, but do not receive from it aid to meet the present situation. A good many Americans have recently visited Jamaica and know the condition of the people and the need of such a ministry as that of Mr. Lea among them. They know how great encouragement small gifts at this time would bring them. The *Congregationalist* would be glad to forward to Mr. Lea any money intrusted to it to cover again these roofless churches. He spoke at the Eliot Church, Newton, Sunday, and the pastor, Dr. W. H. Davis, writes us as follows: "The appeal was so earnest and worthy that our people felt greatly interested. For fraternity's sake I trust our churches may help his poor people in their straits."

Dr. Greer a Bishop-Coadjutor

Rev. Dr. David H. Greer, rector of St. Bartholomew's Church, New York, and formerly rector of Grace Church, Providence, has been elected bishop-coadjutor of the Episcopal Diocese of New York. The place carries

with it the right of succession to Bishop Potter. The convention electing him was quite free from partisanship, and only one ballot was taken. The salary was fixed at \$10,000 and a house, the latter soon to be built on the Cathedral close. Bishop Potter gave up one-half of his salary of \$15,000, and the diocese makes up the difference. Dr. Greer has accepted the position. He describes himself as a Broad Churchman, but he was supported by almost all of the High Churchmen, Rev. Dr. Morgan Dix of Trinity nominating him. The extreme party of ritualists nominated a candidate, and on the clerical vote stood twenty-nine in a total of 211 and on the lay four in a total of 103. Dr. Greer's position against divorce helped him much among the High Church party, but his known fairness helped him more. We note that the *Churchman* is dissatisfied with the decision of the diocese to postpone division of it to a later time, for, as the *Churchman* points out, the diocese is too large now to be successfully administered even with the aid of a coadjutor: "Administration through a bishop-coadjutor is cumbersome and has been declared by those who have had experience almost impossible. It is at best a policy for emergencies."

Protestantism in Cuba and the Philippines

An effort is being made by some not altogether disinterested persons to make it appear that Protestantism is not wanted or needed in the former possessions of Spain, and that the going of Protestant missionaries there is an impertinence. Notable among those who so reason are Roman Catholics, of course, and some High Church Episcopalians. Indeed Bishop Brent, broad as he is, holds aloof from the Evangelical Alliance of the Philippines, in some of its positions relative to Catholicism, and appears to take the position that the only mission which his particular branch of the Protestant Church is justified in taking in the islands is that of a place of refuge for Catholics fleeing from the Roman fold—open proselyting being discountenanced by him. We are of the opinion that morally as well as legally Protestant missionaries have as much right in Porto Rico, and the Philippines as they have in the United States. They will find the unshepherded and the revolting population quite large enough to labor among without endeavoring to convert any loyal Catholic who is devout. Moreover, the facts of the situation are decisive answer to the contention of those who would forbid all Protestant activity. The hearty welcome given by natives who have longed for a freer and simpler form of religion, the strength developed by the native Protestant Church is proof positive of the good that has been done. Then too Protestant activity will compel Roman Catholicism to a higher life and nobler zeal. President Palma of Cuba has been reported as saying recently that "Cuba is a Catholic country and should take steps to avoid the advent of Protestants." We do not believe a man who is a Protestant himself and who is honestly trying to carry out the provisions of a national Constitution, the fourth section of the fifteenth article of which declares for freedom of religion and entire separa-

tion of Church and State, ever said this. President Palma, in a cable message to the New York *Tribune*, denies that he ever said what he has been reported as saying, and he adds:

I have said, on the contrary, that the school and the Christian Church, of whatever denomination, are the principal elements of modern civilization. . . . If those who govern the Catholic Church in Cuba continue to neglect the rural population, the churches of other creeds will take care of them.

The Coming Revival

Rev. John Watson, D. D., better known as Ian Maclaren, in an address recently given before the Bristol Baptist College, diagnoses the condition of the religious life of Great Britain at the present time: "There is a general unsettlement both of belief and of institutions." "Attendance on public worship is steadily decreasing, the grasp of spiritual realities is consciously relaxing, the enthusiasm for Christ's cross is fading and the light of hope and triumph is dying from the brow of faith." The conventional evangelist, preaching the traditional evangelical doctrine of the atonement, using the machinery of inquiry rooms, penitent forms, open confessions and professions, he believes is a spent force. The change in point of view from individualism to collectivism in the realm of economics he believes is a symbol of what must take place in the realm of religion and of institutional Christianity. "The old principle of every man for himself," he says, "is dying out from national politics, from the organization of commerce, from the life of society, and is bound to die out from religion. . . . A sermon on the hell beyond the grave would be heard with indifference, a sermon on the hell in the east end of cities will lay hold on every man's mind." With the tide all running against the old individualism in social and personal belief and conduct, Dr. Watson does not hesitate to affirm that "the message of the next revival will be social righteousness, and its effect the redemption of the national life." Dr. Watson preaches, be it remembered, to an exclusive, rich congregation in the suburbs of Liverpool. He has been a typical representative of the middle class section of English society which has stood unalterably for individualism. But he sees the signs of the times. He now declares that Christ is calling the Church "to the help of the common people" who are alienated from the Church and from the State as organized hitherto on an individualistic basis.

The Waste of Wealth

A writer in the London *Daily News* presents facts which show that thirty per cent. of the population of Great Britain are insufficiently fed. Their income is not enough to buy the dearer kinds of food which are necessary to well developed physical life, and they do not know how to make the best use of that which is within their means. They grow up from a half-starved childhood to be undersized and inefficient men and women. Yet the wealth of the United Kingdom, as shown by Sir Robert Giffen in a paper read to the British Association recently, is nearly \$75,000,000,000, and the annual income of the people who live in the British Isles is \$8,750,000,000. These 42,-

000,000 spend as much for food and drink alone as the whole 300,000,000 of India, and the annual income of their investments in India and the other British colonies amounts to about \$107 for every man, woman and child in England, Ireland and Scotland. More money is spent for tobacco alone than for education, the churches and literature, and the drink bill is far larger. If the money that is worse than wasted were spent wisely to ameliorate poverty and educate the people the nation would be vastly stronger. Sir Robert says that the prosperity of the rich has brought an ominous decline in hardihood and the higher ambitions and that Great Britain is the most extravagant nation in the world. But probably as thorough an investigation of conditions in the United States would show that in this respect we are rivaling the mother country. Now that the pendulum of prosperity with us has plainly begun to swing in the other direction it is a comfort to think that the change may relieve us of some of the disadvantages of too great wealth.

Education in England

English and Welsh Free Churchmen have taken a long step forward toward interference with future British politics by the decision of the National Council of Evangelical Free Churches to issue questions to all candidates in municipal elections, the votes of all Free Churchmen, by implication being dependent upon favorable or unfavorable replies to the questions. Their tenor may be inferred from the following:

1. Are you in favor of a national system of education giving complete popular control to the elected representatives of the people; abolition of sectarian tests for teachers; and the omission of sectarian teaching from the public curriculum of State-supported schools?
2. Will you, if elected, endeavor to secure that all future educational needs shall be met by the provision of conveniently situated, well-built, well-equipped schools under complete public management and control?
3. In selecting the managers, whether for provided or denominational schools, will you endeavor to appoint men and women of knowledge, experience and character, who will, without reference to denominational differences, regard the care and training of the scholars as their chief concern?

The attitude of the Church of England toward nonsectarian public education has no sympathy from an American correspondent of the *Churchman* resident in London, nor from the editor, who, speaking from American Protestant Episcopalians, says:

The Education Act has not proved an end of controversy, it threatens rather to be the beginning of embittered strife. It would have been well for the Church of England if she had, as our correspondent says, perceived last year that she had a truer and happier rôle to play. But we believe with him that she is coming to see that in maintaining her struggle for a decadent school system she is sacrificing that true vantage ground of leadership which should make her the interpreter of the message of religious peace.

The Negro as a Voter

The Negro still is a divisive factor in our political life, and bids fair to be for some time to come. Under the Machievellian lead of Mr. Gorman, the Maryland Democratic State Convention recently indorsed a platform which made white supremacy in the state a plank of importance. Last

week the Massachusetts Democratic Convention indorsed a platform drafted by Mr. F. J. Stimson, the eminent lawyer and writer of stories, in which the party is committed to retention with all their original import of the war amendments to the Federal Constitution which guarantee suffrage to the Negro, and logically give him legal title to political supremacy wherever he has numerical supremacy. The South and the North are no nearer than they were after the war, if these party platforms are typical of sectional positions. The *New York Evening Post* has been endeavoring to ascertain the position of the prominent Democratic party leaders on this matter, to see whether the Democratic party may be counted upon to support the position roughly outlined in the position of the Democratic convention of Massachusetts. Thus far very few of the leaders have committed themselves, and those who have written have shown a disposition to acquiesce in the facts as they exist in the South today. Men as far apart on financial issues as Mr. E. M. Shepard and Mr. William J. Bryan seem to agree on an opportunistic policy with reference to the race problem, and to justify white supremacy in the South, however won. Mr. Bryan's letter published last week is doubly significant in view of his attitude toward Philippine annexation.

The Municipal Campaign in New York

Seldom, if ever, has a campaign been more kaleidoscopic in its form and more damaging to personal reputations than the one now coming to a head in New York city. First there was Mr. Jerome's egotism—a boomerang hurting him more than Mr. Low, the Reform candidate, whose nomination he failed to prevent. Now there is Mr. Grout's selfishness and treason to the Reform cause by his inexplicable willingness to accept the Tammany nomination for comptroller. Lastly, there is Mr. Murphy's insistence against the threats of the King's County Democracy, that Tammany's strongest candidate for mayor is a man who will be but an automaton in the hands of the machine. Mr. McLellan has been nominated, but he will be "cut" by Democrats of character. Mr. Grout and Mr. Fornes have been indorsed by Tammany as well as by Fusion, but will be cut by the Fusionites, whom they have betrayed and by the Tammanyites, who refuse to take them at the Tammany bosses' dictation, their nomination by Tammany, which at first was thought a most shrewd trick by Mr. Murphy, now seeming to be a boomerang like Mr. Jerome's attack on Mr. Low. With the legal complications involved there is not space to deal. The fact is that out of all the turmoil has come intense interest in the outcome among a class which else might have been apathetic. Mr. Low has kept his balance and spoken or written but little, and that has helped him. Trickery has bred a reaction in favor of honesty. The outlook for the Reform ticket is brighter than its friends dared to hope it might be.

British Politics

A speech by Mr. Balfour and two lengthy letters by Mr. Chamberlain, to be supplemented

after we go to press by a formal speech by Mr. Chamberlain at Glasgow, have put before the British electorate during the past week the outlines of the striking fiscal and trade reform for which both Messrs. Balfour and Chamberlain stand, differing only in details. It is significant that the Conservative party gathering in Sheffield, after hearing Mr. Balfour's speech, went so far as to indorse the Ministry's policy in entering upon investigation of the problem and in planning to arm the nation with a weapon of offense and defense. Mr. Balfour, who in days gone by has been deemed the soul of honor, is under fire now on the ethical side, his taking profit from the sale of his political pamphlet and his failure to keep all his cabinet associates informed as to the resignation of Mr. Chamberlain are charged up against him as tactics unworthy of a man of his place and repute. Because of his conversion by Mr. Chamberlain and because of his neutral policy in dealing with the Macedonian situation, the *Spectator* withdraws its support of Mr. Balfour and intimates that it would prefer a Liberal Ministry led by men sound on free trade and moderate in devotion to Home Rule for Ireland. This is a significant change of policy in a leading, if not the leading British weekly. At the pro-Macedonian meeting held in St. James Hall, London, last week, Rev. R. J. Campbell of City Temple was jeered by the pro-Boer constituency present because he expressed agreement with the Ministry's waging of the South African War. Thus do factional differences within the Liberal and anti-Ministerial ranks work in favor of the Ministry. As we go to press comes the news of the Duke of Devonshire's withdrawal from the Ministry, of Mr. Balfour's charge of betrayal brought against the duke for leaving at this hour, and of the make-up of the Cabinet, a weak list of appointees having been chosen.

The British Ambassador Dead

The death in Switzerland, of hasty tuberculosis of the lungs, of Sir Michael Herbert, British Ambassador to the United States, removes a well-born English gentleman with a wealthy American wife, whose career as a diplomat during a relatively short life had been one of conspicuous success, and who doubtless would have served well as an interpreter to the British Government of the will of the American people as well as of the official policy of the Chief Magistrate, the Department of State and Congress. He was on unusually intimate terms with President Roosevelt, and seems to have quickly won the affection as well as respect of those in Washington with whom he dwelt as an official or as a man.

The Near East

The czar's visit to Vienna has been fruitful in another joint note to Bulgaria and to Turkey, reaffirming the position that neither Bulgaria nor Turkey need expect aid from the Powers if war is declared by either, and that Europe stands ready to insist upon a genuine test of the reform measures prescribed. That both Bulgaria and Turkey are massing troops on the frontier, and that Bulgaria is better equipped for a fight than we had supposed, also is

clear. But the opinion is prevalent now that war will be avoided. The text of an appeal recently sent to United States Minister Leishman and the British Ambassador O'Connor by twenty-one of the American missionaries resident in Monastir, Philippopolis, Salonica and Samokov, has been sent forth from Constantinople. They describe the sufferings of the inhabitants of the disturbed districts of European Turkey as widespread and acute, food, clothing, medical attendance being needed by thousands, especially by women and children. They petition that the United States and Great Britain bring pressure to bear by which Turkey will either permit Red Cross agents to work in the territory or let the missionaries appeal for aid to Christendom and then distribute whatever in the way of succor may come. At present our missionaries, while doing all they can in towns where they reside, are not venturing out into the open country or among the distant villages where rapine and lust have done their worst.

The Far East

Oct. 8 is the date when Russia has promised to open the door to American commerce in Manchuria by setting aside two "open ports" for trade. She also is under pledge to China to withdraw from Manchuria on that date. Pending action of such import, if action there be, or failure to act, which will be equally significant and even more ominous, and also because of recent tentative graspings of Russia in Korea, indicative of her lust for the strategically situated peninsular kingdom, Japan very promptly has dispatched troops to Korea. It is given out, of course, that it is merely an experiment in mobilization of forces. Our reading of recent Japanese journals makes us believe and hope that it is a sign that Japan realizes at last that she must be vigorous and unyielding if she is to thwart Russia.

An Attractive Ministry

If the ministry is sometimes made to appear unattractive by unreasonable demands of the churches, it is often made supremely attractive by splendid illustrations of self-sacrifice by men, and women too, who enter it. In another column is a brief record by Secretary Boynton, of the ministry just ended of a missionary of the Sunday School and Publishing Society in Wisconsin.

Rev. George C. Haun entered on it, thirteen years ago, after his graduation from Chicago Theological Seminary. His wife has accompanied him much of the time. The story of this ministry is summed up in a few sentences by Rev. S. T. Kidder, a Wisconsin pastor, who writes:

Of rarely sweet, winsome spirit, deep, practical piety, loving heart and thrilling address, a sweet singer of the gospel as well, Brother Haun was known and loved everywhere. In many a lumber camp, lowly settler's cabin or log schoolhouse of the wide Northland he and his well-known, far-traveled "baby organ" were most welcome guests. He had comforted their troubles, shared and cheered their lot and loved them into the kingdom. He was a favorite speaker in all our churches, and Sunday schools, and conventions. Few held an audience more intently. All our children loved him. Blameless, brave, de-

voted, tireless, he endured all manner of hardship for the cause he served. In tent or saloon, backwoods store or open street, he preached and sang the gospel with tender effect. Few young men have done so measureless a work, or won so many souls in a decade.

For six years, he and General Missionary Dexter, of the Wisconsin Home Missionary Society, have labored side by side as twin evangelists, rarely suited to each other and their work. New frontier Sunday schools and churches grew up continuously in their pathway, built on the foundation of converted life.

A recent week of apostolic evangelism in a low and flooded frontier district, remote from railways, amid incessant rains with escape by an impromptu boat—built by himself and Missionary Dexter—and a twenty mile down-river journey amid great exposure as the only possible exit, resulted in rheumatism and malignant blood-poisoning. Upon this altar of consecration this precious life was sacrificed.

The pathos of the story is heightened by the fact that he has left his wife with three young children to care for, two others having passed on to greet their father on the other side. But what are the results? Mr. Haun has seen several hundred Sunday schools starting through his efforts, with probably not less than 10,000 teachers and pupils. A multitude of homes in many communities, some of them new and composed of people of various nationalities, remain as centers of Christian faith and light as the fruit of his labors. To men who estimate the value of their lives by what they can do for their fellowmen, their country and the kingdom of Christ such a ministry never will be unattractive.

Education—by State or Church

One does not have to be endowed with second sight to see that the problem of the relation of the State to free, popular education of an ethical and spiritual kind is one that has to be faced anew like many other problems that democracy thought it had settled once for all. In France, England, Australia and this country the matter is becoming one for debate, not unmixed with feeling, as is natural in all debates on questions where religion enters in.

Much has been said during the past week by high public officials and notable educators on the importance of education to a democracy, and most of what has been said has been well said. The one jarring note, un-American in its quality, was heard at the centennial jubilee celebration exercises of the Roman Catholic Church in Boston, when two of the speakers—one without any good word for what the public schools have done for innumerable Catholics—argued as the Church always has done for a division of the public funds and the support of sectarian schools.

Not so will the solution of the problem come which serious-minded Americans see impending. Either there will be ultimate agreement by Protestant, Roman Catholic and Jew on a body of simple ethical precepts and theistic theology, which will be taught to all pupils by the present teaching staff as regularly and as inevitably as anything else the children are taught, or else some day there will be teaching in the public schools—after school hours—of the particular religions held by the children, by spiritual

guides selected by the various sects represented. Toward this solution affairs are now making in England, as a way out of the bitter strife between Churchmen and Nonconformists.

But segregation of children in separate schools according to creeds, and support of sectarian schools from public funds will not come in this country, we are persuaded. Either of two other courses may come; this never. Nor do we believe that ecclesiastics like Cardinal Gibbons and the venerable Archbishop Williams of the archdiocese of Boston believe that it will ever come; nor do we think that they sympathize with such bitter attacks on the public school system as marred the celebration in Boston last week, otherwise so admirably carried out. Still there is this to be taken into account that the Church's formal attitude toward the public schools is one of condemnation, and the time is not far distant when the voting power of Roman Catholicism, in New England at least, will be such that she may dare to raise this issue and fight for it at the polls.

The Nation Supreme

President Roosevelt has dealt with the Miller case at the Government Printing Office as we felt sure that he would. He has had to resist pressure from organized labor, and from politicians who have not failed to point out the possible peril to his ambition involved in his course, although on this aspect of the matter there is room for difference of opinion. The great majority of the voters of this country as yet are not enrolled either as trust-stockholders or as trades-unionists; and they would stand by a Chief Executive asserting the supremacy of the nation over class interests.

The President rightly holds that the question of the personal unfitness of Mr. Miller for the place is one to be settled in the routine of administrative detail. But to the demand that he be discharged because he is a non-union man, the President has replied, after a conference with labor leaders at the White House:

I ask you to remember that I am dealing purely with the relation of the Government to its employees. I must govern my action by the laws of the land, which I am sworn to administer, and which differentiates any case to which the Government of the United States is a party from all other cases whatsoever. These laws are enacted for the benefit of the whole people, and cannot and must not be construed as permitting discrimination against some of the people. I am President of all the people of the United States, without regard to creed, color, birthplace, occupation or social condition. My aim is to do equal and exact justice as among them all. In the employment and dismissal of men in the Government service I can no more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or Catholic, a Jew or a Gentile, as being for or against him.

The president of the American Federation of Labor, in a statement issued since this declaration of position by the President, attempts to break the force of it by intimations that whereas the President as an official will protect "the open shop," as an individual he is in sympathy with the trades-union contention. We doubt it. Organized labor never had a better friend in the White House than it

has now, or one who was more intelligent in his dealings with social problems; and the President's interference in the Pennsylvania coal strike proved his devotion to the cause of organized labor as well as his disposition to protect the public. But President Roosevelt also knows the limit of monopoly which the American public will allow and the measure of power which it is safe to put in the hands of the few. And he is too much of an old-fashioned American to cater to class interests and too brave to be intimidated.

Machine and Spirit in Christian Work

Efficiency calls for organization, but the danger of organization is that it tends to make the living body of Christ put on some of the appearance and qualities of a machine. Personal responsibility and personal enthusiasm may sink out of sight together. What was devised for efficiency becomes fatal to spirituality and to brotherhood. The power of personal influence, without which it is impossible that the work of the church for Christ can ever be accomplished, is deposed from its rightful place in favor of a mechanical system.

Is it ever possible to overorganize a church? To this question an affirmative answer must be given whenever the organizations are so multiplied or so handled as to make the local unity and personal responsibility of the whole church disappear. When the Sunday school is not the church at work for spiritual teaching but a separate, though dependent, body; or when this is true in the feeling of any of the separated societies of the church, there is danger of overorganization. We can hardly have too many committees at work, so long as the business of each is definite and each recognizes that it exists for the delegated work of all.

There are far too many underorganized churches, in which the whole study and utilization of opportunities is left to the pastor and deacons, or to volunteers whose work carries only just so much authority as their own character and repute in the community can give. There is no reason why free churches should be bound by names or methods. If the old names are outworn let the church take a name from the usage of other bodies which are too large to attend to all business in full session and divide themselves into committees small enough to be efficient, yet large enough to distribute the various forms of work and let those committees report at frequent intervals to the whole body of the church which they represent.

The only safeguard against perfunctory service is a warm spirit of personal affection to Christ and of Christian fellowship with his people. Join with this a business common sense which sees and follows the straightest path to accomplishment, and the right measure of organization will be attained. It will be more or less as circumstances require, but always just so much as will enable the church to accomplish its appointed work with the least expenditure of energy and the largest measure of enthusiasm and success.

In Brief

If you want to look upon a fine appearing group of young men and women turn to pages 506, 507. The sight of their faces ought to whet the appetite for the American Board meeting which begins in Manchester, N. H., next Tuesday.

Science now shows that abstinence from the use of meat enforced by Roman Catholicism causes excess of leprosy in countries where Roman Catholicism is dominant, the reversion to fish—and that not always fresh—being the cause of leprosy in the opinion of Prof. Jonathan Hutchinson, the eminent English surgeon.

The *Southern Workman*, which admirably sets forth from month to month the life and purposes of Hampton Institute, speaks very cordially in an editorial in the October number of the recent article—A Liberal Southerner's View of the Negro Problem—which Professor Edward Mims of Trinity College, North Carolina, contributed to our columns.

A friend of ours who is not usually enthusiastic over missionary literature lately picked up a copy of *The Home Missionary* and expressed delight at the excellence of its contents. The October number has articles on immigration whose literary quality and illustrations make them fit for any of our first-class magazines. And the make-up of recent numbers is calculated to give a new meaning to "missionary literature."

Many inquiries have come to us in reference to the republication of the sketch, *The Song of Our Syrian Guest*, by Rev. William Knight, which appeared in our columns last spring. The Bethany Sunday school of Philadelphia has now ordered 3,000 copies of the article in leaflet form, and it has been decided to make an edition large enough to supply other demands. It will be on sale at the Congregational Bookstore, price five cents a copy.

One of the addresses to Jews given in Boston, last week, on the Day of Atonement, that of Rabbi Hirschberg, was most unsparing in its denunciation of the materialism of the present day Jew, his lack of spirituality, his irreverence for the Sabbath and for the ancient rites. Christians have a duty to be aware of the disintegrating process which is going on among Jews nowadays under the influence of a new environment, and in a world where Christianity in theory at least is dominant.

A gentleman who has spent a long time in Hawaii in business and official positions writes to us that he recently heard an address by Secretary Daniels of the American Board on his recent visit to this country, adding that he "thought it the best address in its comprehensiveness, its portrayal of the situation, and especially in its hopefulness for the future that he had heard for years." Dr. Daniels has recently returned from Hawaii and we venture to suggest, without his knowledge, that a lecture by him on this subject would be prized in many communities.

Both Bishop-elect Greer and Dean Robbins of the General Theological Seminary stood for breadth and catholicity in their talks to Episcopalians last week, the one in his speech accepting the election as bishop, the other in his inaugural as dean. But Dr. Greer has the example of Bishop Potter to inspire and enhearten him as he mediates between all parties in the church, while Dean Robbins will have to blaze his own way in making the seminary a representative of the whole church, and a place where "exaggeration or abatement of the church's teaching in the interests of particular schools of thought," and "display of strange taste in matters of form and ceremony" will be considered out

of place. High Churchmen thus far have always ruled in the New York school.

The spirit and energy with which New England Methodists have set to work to raise the large sum stolen from the treasury of their Preachers' Aid Society by the defaulting treasurer is worthy of the highest praise. It is being done without fault-finding with the directors of the society or any waste of words in condemning the thief. Some gifts to our knowledge have been exceedingly generous in proportion to the ability of the givers and we doubt if any recent charitable effort has been marked by larger or more willing self-sacrifice. The present indications are an aggregate of at least \$40,000. It strengthens one's faith to see how God is bringing good out of evil in this matter, how this mercy blesses him that gives and him that takes, how honorable is the esteem our Methodist brethren hold for the preacher and his family.

The Danger to the Dollars

BY REV. CHARLES C. TRACY, D. D.
President Anatolia College

I am almost daily pained by expressions of the foolish notion that it is unwise to put money into the missionary enterprise in Turkey because "the concern is going to pieces." "The country is a failure." "I will not put my money in a sinking ship." These are the sort of utterances I hear ever and anon.

Now, suppose things in Turkey were going to pieces (as they are not) does that indicate that the cause of Christ is going to pieces? As the old Roman Empire went down, did the Christian Church go down or up? Have we become so materialistic that the success of Christ's kingdom depends on the success of the civil government under which it exists?

Look at the facts. Of all the property, even in buildings, contributed by American Christians for churches and institutions in Turkey, how much larger a percentage has been lost there, by fire or other calamity, than in this happy city of Boston? Yes, buildings have been sacrificed to incendiarism, but what proportion in value? Do our good people know that colleges and mission premises in Turkey are no more liable to be destroyed by fire than Tremont Temple, or the buildings of our benevolent societies in New York or Chicago? Do they know how small has been the proportion of buildings so destroyed? There are multitudes of people the other side of the sea, who have heard of the riots and lynchings on this side, and consider the United States a most unsafe country in which to invest money and risk life.

But there is another aspect of this distorted view of things yet more painful: that is, the extravagant estimate of the importance of the money. Suppose ten million dollars to be put into a country, in the enterprise of evangelization, and half of it lost, while the evangelization goes triumphantly on. Is it becoming to put on sack-cloth and ashes over the loss? Christians in America lose ten times that—yea, fifty times that sum, every year, in stocks and mines and various speculations. After the victory of Gettysburg imagine a man walking about the field wringing his hands, and crying: "O, what a loss! Look at this destruction of property, ruined gun-carriages and caissons and valuables sacrificed. Think of the awful expense of ammunition! Why, this one battle has involved a loss of millions and millions of dollars for which we, the people, have toiled so long!" What will any patriotic American say to such an idiot as this? What, then, shall we think of those who shrink from the enterprise of evangelizing the lands that need it most, lest property should be sacrificed in the process? What shall we think of those who fear to press the work in lands where the call is loudest, because of the danger to the dollars?

Dear Christian people, the Master has charge

of the dollars you devote to him. Fear not. The Pentecostal Christians lost money too, but the loss was gain, as it is in all victorious progress. It would pay to burn up a large pile of bank notes, if the light of their burning could only enlighten the world.

In conclusion: Firstly, no larger proportion of property is destroyed in Turkey than in the United States; secondly, one dollar used in Christian enterprise in Turkey, accomplishes about as much as ten dollars used for a similar purpose in this country; third, the danger to the dollars is not the greatest danger to which Christians in this world are subjected; fourth, it is better to trust in the Lord and go ahead, than to lie awake nights with anxiety lest He fail to take care of what we have devoted to his cause.

Is Passive Resistance Wise

BY REV. GEORGE T. SMART, NEWTON
HIGHLANDS, MASS.

A noteworthy quality of the American mind is the intelligent interest it takes in the affairs of other people. This accounts for the numerous references of late in our religious and secular papers to the Passive Resistance movement in England. Most of these references seem to me to miss the full significance of the English situation.

The problem just now in Great Britain is not education nor religion, but economics. After decades of hopefulness that free trade policies would become contagious, Cobdenite England finds that there is no such thing as free trade, even in her own borders, but only free imports. Germany has seen this for a long time, and has skillfully arranged to flood the English market with her wares, so that England no longer supplies herself, much less the world. All the recent popular explosions against Germany are at bottom the bludgeonly tactics of illiterate masses, who strike at the newest head they see in the crowd of rivals.

Meanwhile thinking people are asking, Why is Germany so adept? Lord Rosebery and Norman Lockyer are answering, Education—broader and broader, more technical and more continued—is the only solution of the present difficulties. Tory governments, as a rule, are not over swift to begin new enterprises; but Mr. Balfour is a philosopher, if not a philosopher, and I believe he honestly intended the Education Bill to initiate a broader system of education. He found ecclesiastical vested interests, and perhaps he gave too large a sop in the pan to them; but he was aiming at the principle of uniformity, and the state control of the denominational schools.

I know that Nonconformity has had trials in the past. I know that they are not ended while Church and State are allied. But Passive Resistance reminds me of Carlyle's figure of the voyagers who sit obstinately burning the planks they are to sail on. The Resisters are not finding anything like the support they expected. A relative of my own, whose goods were lately sold in Sheffield lamented the indifference of the general public. And I found this summer, in Nonconformist ranks among the laymen, more Mugwumps than I expected, and the conversation much more likely to turn on the economic problems than the educational ones.

The Passive Resistance movement fails to take a wide view of current conditions, and so is likely to become, and as we indeed see, is actually growing more and more political. It misses the high prerogative of submission—a part of the very texture of constitutional government—where the minority must always be presently fettered, but later perchance, if worthy, freed. Worst of all it sets men at odds who should be joined in preparations for the coming struggles in which representative government will be put to the test before the Demos as demander, or the Autocrat as denier.

The "Unattractive Ministry"

By Rev. Nehemiah Boynton, D. D., Detroit, Mich.

The concern for the ministry today, if one may judge from published articles, resides in the declaration, variously expressed, that it is no longer attractive. By following the career of five thousand Phi Beta Kappa men in the fifty years from 1840 to 1890, it has been found that about the same per cent. entered the four leading professions: in 1840, sixty-four per cent.; in 1890, sixty-eight per cent.; but, while in 1840 thirty-eight per cent. entered the ministry, in 1890 only fourteen per cent. gave themselves to this profession, from which the conclusion is reached that in 1840 a man was "three times as likely to enter the ministry as today."

We are continually reminded that the best brains of the country are being deflected into other channels, literary and commercial, that the moral influence of an educator, if not indeed his opportunity, is today in advance of that of a minister; that the profession does not quite grasp the modern situation, and that its members, while on the whole an amiable set, are still not quite so achieving, so athletic, as could be desired in these days of the revival, with an intensity the old Roman never knew, of the passion for bread and games!

The sometimes flippant discussion of "the kind of a minister the churches want" is not certain to embrace a serious consideration of "the kind of a minister the churches need"; and the ideal in which securely and perennially abides the satisfaction, the attraction and the inspiration of a true minister, has recognition so scanty that the wonder grows whether it is not overlaid with the veneer of theological opinion or the varnish of organizing ability.

There is no desire to screen the ministry from the consequences of its follies and defects. Let it at once be frankly admitted that ministers are human like others, that

They climb the rugged steeps to heaven
Through peril, toil and pain;

that some fall to the bottom of the ladder, that all slip now and then upon its rungs; still if to the ministry be extended the right claimed by all of being judged by its best, the position can easily be established that for strength and versatility, sincerity and sacrifice, theirs is no mean average.

No higher ideals of living are cherished or striven for, than those of the ministry; the calling has all the intrinsic attraction it ever had, and even more, since "new occasions teach new duties," so that if modern church life is unfavorable to the expression of this ideal, the adjustment of church life to it would tend to enable it to recover whatever of attractiveness and power it may have apparently lost.

The ministerial ideal includes the devotion of self to the needs of men, in the interest of the kingdom of God. The highest aspiration, the widest inclusion, the deepest consecration, reside in this ideal; the renunciation of wealth-seeking and ease-loving; the passion to

know and to declare the truth; the privilege of wholesome service to one's fellowmen; the obligations of altitude and proportion in one's own character and life, all these set a minister apart, as a free independent, wide-visioned, soul-devoted servant of God, the distinctiveness of whose ideal, the range of whose outlook, and the purpose of whose life give him in exchange for his service, the right of appropriate recognition and of such leadership as his capability may make possible.

When we ask the question, Is such an ideal unclouded in the churches today? we are met by a series of suggestions which show that there is a distinct tendency to decline the acknowledgment of such ministerial ideal, and to hold the minister in lower esteem than formerly. Let me quote a conclusion from the keen mind which furnished the statistics about the Phi Beta Kappa men.

Our grandfathers looked to the ministers for advice not only upon religious beliefs and moral practice, but also upon most matters outside their own direct acquaintance. The minister prescribed for the education of sons, solved social problems and acted as the source and judge of truth in matters of general knowledge; our sons seem likely to regard the ministry as a body of men fitted to deal with men's religious welfare, but less fitted to be general mentors than others. The direction of the people in other than purely religious activities may pass wholly out of the hands of the Church.

Consider as bearing upon the question of the favorableness of church environment to ministerial ideal the following incidents and excerpts taken from a somewhat wide acquaintance and correspondence.

1. "I wish to talk with you about coming to our church just exactly as I would talk with a clerk about coming into my counting-room," said the spokesman of the committee to the favored candidate.
- "You cannot do it," was the instant reply.
2. A committee, desiring to know of a certain minister, wrote to the representative of a mercantile agency in the town where the minister had worked to know if he was "popular."
3. "We cannot pay large salaries; but are willing to pay all a pastor can earn above current expenses rigidly administered."
4. "Our pastor," said a leading man, "speaks too pointedly. He should not do it. We do not hire him for that!"
5. When a minister charged a brother in entering upon his work to regard and serve the wide interests of the kingdom of God, one who later spoke for the church, reminded the brother that it was his first duty to take care of his church and "feed the lambs," and warned the minister of the danger of too quick an interest in the kingdom of God.
6. "We don't allow our minister to preach but once a year on temperance."
7. "We never have in our pulpit agents or missionaries."
8. "Can you tell me," said the representative of a great church, asking regarding a minister, "whether he is a Republican or a Democrat? For however acceptable he might be in other respects it would never do to have a man whose politics were opposed to those of the majority of his people."
9. "Our minister does not believe the Bible; he sympathizes with the higher critics."

Now such declarations and experiences could be matched over and over again

with very highly spiced counterparts, but they are introduced here to suggest the infringement upon ministerial ideal and the ignominy of ministerial prerogative which they exhibit. To regard the minister as an hireling and not a shepherd is to subject his ideal to an extra hazard: to make his politics the essential of his acceptable service; to proscribe topics which he regards as vital; to close his pulpit to secretaries and missionaries—"beggars!" God forgive us; to call him odious names because he has studied his Bible sufficiently to be the best judge in his church, at least, of the difference between tradition and truth; to discourage his kindling zeal to minister to the kingdom of God, by entering into the larger life of his community, or his denomination, through impressive and reiterated intimations regarding what is lugubriously called "outside work;" all this is to reduce to the ranks, if not to put into the guardhouse, that commanding officer of the minister, his ideal, whose lieutenants are life, love, liberty and leadership! When for any reason a minister loses his idealism and becomes an opportunist, however diplomatic, tactful, and clever he may be, for moral effectiveness and abiding value to the kingdom of God, he is

Dead as the bulrushes round little Moses
On the old banks of the Nile.

It is easy to say that a minister should never allow his spotless ideal to be soiled with any of these earth stains, but when a juniper casts its shade across a man's path, it is not easy for him to keep his grip on himself and trudge along; the seat of despair beneath the outspreading branches has a weird attraction for him.

Certainly, also, it is true that there are many noble churches, and hosts of stalwart laymen, requiring of a minister that his ideals be given unfettered freedom. Many a minister's soul is quickened by the memory and present fellowship of these; it is not, however, the excess but the defect of virtue which just now is in illustration in the endeavor to show cause for the unattractiveness of the ministry.

It is believed by many young men today that the ministry is not likely to give scope and range to their ideals, that they cannot be quite true to themselves, true to scholarship, true to their aspirations and find cordial and reciprocal welcome in the churches. They do not balk at the sacrifice or the labor, but they are disinclined to fight for a chance to match their ideals with life through ministry to the churches, because their observation of ministerial experience is not altogether reassuring. The worst of it is that many ministers declare that their impressions are correct, and hence arises a new deterrent.

The recovering and honoring of the ministerial ideal in the churches today is the great antidote for the unattractive ministry. If it be asked, to this end, what kind of laymen do ministers need, four characteristics may be mentioned.

1. COMRADESHIP IN IDEALS

There are usually a few men in every church who catch a minister's spirit and sympathize with his ideals. They are the comforts and inspirations of his life. They are not sure to be in positions of wide influence, or of commanding authority, and their number, almost always, sadly needs re-enforcement. It would be to many a minister a great boon if some instruction could be given his prominent laymen concerning the function of the ministry, and the principles beneath which a minister is to do his work: if added to instruction there could be comradeship in ideals certainly in some churches the millennium would dawn.

2. COMPREHENSION OF VISION

The kingdom of God is greater than the Church. The Church exists in the interests of the kingdom, not the kingdom in the interests of the Church. The interests of the Church are not subverted but are conserved by labor for the kingdom. It is as true of a church as of a life, that "he that findeth his life shall lose it, and he that loseth his life for my sake shall find it." More churches are withering through the effort to care for themselves than from any other cause. They become narrow, selfish, conceited, and either die or are transformed into clubs. To establish the kingdom of God in America and in the world is calling very loudly today for a display of moral and religious force, which means new adaptations of the highest life to most diverse conditions.

Many a minister today sees with an eye as clear as that of any professor or master of a high school the chance to send his influence into the forming lives of his young people, or to speed the kingdom in his town, or to help supply the treasury of worthy missionary societies, who is not permitted to enter the promised land he sees, and is obliged half apologetically to say, as Paul did to the Romans, "I would not have you ignorant, brethren, that oftentimes I purposed to come unto you and was hindered hitherto." It does not follow that because a minister does not undertake a given work, he does not see the chance!

Small conceptions of what church work is, petty parish requirements encroaching upon a minister's time, the feverish fear of too much "outside work," the low valuation placed upon the importance and efficiency of representative work, these "crib, cabin and confine" the ministry, fitting it to a harness too small for it which always chafes and rubs! To behold the fields white for the harvest calls for the uplifted eye, and to perceive that the whole world, in all departments, in every relation, is to be the recipient of the spirit of God, and the scene of his established kingdom, is to widen immeasurably one's conception of the scope of Christian work.

3. COURAGE IN UNDERTAKING

God bless the laymen who stand up to the enterprise; who do not dodge, or look distressed, but who act as the disciples did when the Master said to them, "Take courage!" The high seriousness with which some men approach, shoulder, and execute a Christian undertaking, the tenacious grip with which, through discour-

agement and sometimes abuse, they cling to the determined purpose; the royal courage with which they front the lions in the way, and twist their tails till they become docile, not only greatly promotes the interests of the kingdom, but lends pluck to a minister's soul. But may a kind Providence greatly reduce the number of the "we are not able" type of laymen!

4. CONSECRATION OF LIFE TO THE CHURCH

The fierce competition of organizations of every kind with the church is one of the serious problems in modern religious life. The average layman has ten demands upon his time today where he had one twenty years ago; his business relations involve social obligations as never before; his family life is more complicated; his travels are more wide; his clubs more numerous, and in many ways, more necessary. The net result of it all is that the temptation strengthens to permit Christian life to express itself in other ways than through personal service in the church. Her appeals, however imperative, are not insistent in the same way as others, hence, many an earnest worker in the church of yesterday is practically a parasite in the church of today.

The incalculable harm which such men are doing the church today is only mitigated by the new fidelity which some others are bestowing, by virtue of which the church and her imperial work are being given first place in affection, attention and activity. Give us more laymen who can sing as rugged prose and not merely as sentimental poetry, "Move thy church, O God," and the walls of Zion will rise perceptibly.

It is no small thing to devote one's whole life—a man has but one—to any calling. Dr. Bushnell declared that his reason for being a minister was that no other calling would permit him "sufficiently to be," and in spite of the unattractiveness of much of his work, which was certainly towering, he continued to the end, glorying in the matchless privilege of his ministry. His ideals were the resultant of his vision of Christ; they were neither for sale or to rent; they could be neither eclipsed or juggled in the interests, or by the demands of pious opportunism. The value of such a ministry to the kingdom is appreciated only as the need of it is felt.

The modern church has no deeper responsibility and no higher prerogative than to enter in appreciation and fellowship into the spirit of a true ministerial idealism, recognizing its value, declaring its worth and dignity, acknowledging its leadership, that thus in her ministry she may have the best, in mind and heart, in aspiration and devotion, to offer to Christ in his sublime and destined task of establishing the kingdom and thus saving the world.

Former residents of Canada, returning to it now after an absence of five or ten years, report that they find a vast change in national self-consciousness, and a pride in the Dominion and a hope in its future which was not known then. The *Presbyterian* (Toronto), commenting on this and indorsing the opinion as a fact, makes a credit and debit account of the national ledger, and we note that, as it con-

trasts Canadian conditions with our status, it says, "We have no great Negro problem looming up like an angry cloud on our horizon."

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Oct. 18-24. Great Men of the Bible: What Moses Teaches Us. Ex. 34: 28-35; Matt. 17: 3, 4; Heb. 3: 1-5.

It was granted to Moses to render two services of incalculable worth to his people and fraught with an influence which has lasted through the more than three thousand years since his mysterious death and which the modern world still feels and recognizes. He led the children of Israel out of their bondage in Egypt and organized their religious and social life according to a pattern which he had seen in the mount. Either distinction is sufficiently honorable to immortalize him, but when to the work of deliverance he added that of lawgiver, he became the most conspicuous figure in the contemporaneous and subsequent life of the Jews. No wonder that today they mention his name with reverence and awe.

Those who have seen Michael Angelo's statue of Moses in one of the churches of Rome, massive, august, spiritual, might infer therefrom that his was a character of pure granite, that he dwelt habitually apart from men in a reserve and privacy which few could invade, that he was unbending in his own virtue and unsympathetic with the faults of others. But a careful study of the Biblical record discovers how human Moses was, how full of weaknesses and blemishes was his career. At times a victim of his own self-distrust, he gave way at other times to spite and impatience. God has had only one perfect Son through whom to carry out his gracious designs for men and we may get some cheer even from the mistakes and weaknesses of Moses as we see how in spite of them God made use of him and how little by little he disciplined, molded and tamed his nature and winnowed the wheat from the tares until he became the meekest of men.

Out of this process of discipline came at last a moral and spiritual insight. Out of this insight came the Ten Commandments and probably the germs of much of the legislation recorded in Exodus and Leviticus. He came to know God not alone as an object of personal faith as Abraham did many years before him, but he gained an insight into the ways of God, into his righteous ordering of the universe, into that grandest of all forces which we call the kingdom of God. He was thereby able to wheel his people, to a degree at least, into line with the purposes of God, to devise and carry out a scheme of human relationships which registers an advance on anything that the world had seen. The system would be too elaborate and arbitrary for modern religious life and we are glad that in due time Jesus came bringing grace and truth. But to Moses was accorded the privilege of revealing the authority and the law of Jehovah to his own people and all who came after them.

One simple lesson is that the man who has a hard task needs often to withdraw into the mount in order to acquaint himself with the character and the designs of God in order to be a mediator of the divine life and the divine will to people crude, unspiritual and sometimes obstinate and complaining. A mother who has an unruly child to train, the teacher facing a provoking class, the minister confronting critical and unappreciative parishioners, the public official dealing constantly with self-seeking and corrupt men, all need to gain self-control, appreciation of the righteous judgment of God and sympathy with his yearnings over poor, weak humanity by communion with him face to face.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Puddefoot and Isaac Ogden Rankin

CHAPTER XXI. MEGGIE'S SCHOOL

The rough, board schoolhouse already called old, which stood halfway between the villages, was almost picturesque—like a drunken woman reeling in part-colored tatters along the way. Some of its windows were stopped with rags. The stove was cracked, the door had to be held shut with a brick, the fire for the services that Andrews held and for the school was often started with old lesson leaves which had been generously donated by some eastern church—and so some light and warmth came out of them at last. The corners of the building stood upon large blocks of wood, one of which in its decay had given its corner a slight downward tilt. Blackberry vines grew around three sides of it. Underneath the floor a number of pigs had made their home, and would often cause considerable diversion when in the midst of a lesson or a sermon their sudden chorus of squeaks and grunts would convulse the young folks. Andrews when he held his service often wished the pigs at Gadara.

The little house which Freckles and Meggie were to occupy stood close to the river bank where the trestle bridge of the railroad made a short cut from village to village. It was sheathed with boards planed on one side, the rough side out. There were three rooms, and it seemed like a paradise to Meggie after the log cabin at Camp Number Ten. The trains were company, the grove of pines in which the schoolhouse stood extended close to her door, there was a patch of cleared ground in which her eyes saw promise of a garden, and it was a delight to think of teaching children.

The freight trains stopped to water at the big tank close by Meggie's house, and while the engine drank, or waited on the siding for the passing of an express, the train hands would make rough court to Meggie. She was afraid of the mill hands and lumbermen of Helderberg, but she trusted the railroad boys and made friends with them. They provided her with literature of the kind which found favor in their eyes—which served Meggie mostly for kindling her fires. Freckles frowned over it, with a Scotchman's contempt for intellectual imbecility, and Meggie yawned over it when she deigned to look at it at all. Her flirtations with the train hands were so innocent that there wasn't one of them but held her for a friend.

The railroad bridge was a thoroughfare for pedestrians, who saved a full half mile in taking it. George Andrews used it frequently and often stopped for a pleasant word with Meggie. One day he brought her a queer guest, a woman named Nancy, who was stout and middle-aged, and not of the best reputation even among the unexact inhabitants of Hell. She was caught on the bridge by a train, and was at her wits' end and just ready to jump off, when Andrews, who had also been caught and had stepped off onto a projecting timber, yelled to her to get into one of the barrels of water which were set along the side for use in case of fire. The woman heard him and scrambled in, ter-

ror lending her speed, nearly convulsing the engineer, who slowed up by her side, but was so weak from laughing that he could not lift a pound.

Andrews hurried up, and with the help of the conductor and the brakemen pulled the woman out. She was so large that she filled the barrel and stuck fast. What with her own weight and her water-sogged clothes, she was no trifle to handle. In fact, the train had to move on and the barrel to be turned down before she could be hauled out. She was an amazon for strength, and swore like a pirate in her cups, but she was as limp as a rag when they delivered her to Meggie, who overcame her aversion, took her in and mothered her, and sent her home at last apparently little the worse for her fright and her tubbing.

Tom Larkin's plan of campaign was very simple. To get Sandy work in Hardy's mill in Helderberg seemed a kindness, and this he proposed personally in Meggie's hearing after she had accepted the school. This and the teaching promised to keep father and daughter together, which he knew would satisfy Meggie's heart. Then there would be trouble. Freckles would infallibly get drunk and could be turned out of work. Tom had a pull with Hardy and could see to that. While Freckles was drinking himself to poverty, the rent would fall due. He knew the agent—in fact he was himself the owner of the house. The big boys would run Meggie out of the school; and he, Tom Larkin, an old friend, would turn up at the right moment and make himself indispensable. And if she flouted him—there were other ways in Hell.

It was a simple and, in his thought, a promising plan, but it reckoned without Norman Benton, who promptly pawned his credit to get Freckles a job in the Woodside mill. Every morning Norman was at the other side of the long trestle to walk with Freckles to his work. Every night he walked back with him and watched him make his way across the ties. He saw the little figure that waited to receive him, and waved a hand before they turned together toward the house. Freckles was in his most determined mood and stood out bravely against the craving that at times was strong upon him.

The foreman's plan reckoned also without Meggie and her charm. From the first hour her spell was on the boys. Even the already traditional and perhaps inevitable feud between the villages, which resulted in frequent fights, and was never intermitted, except on the crowning occasions when in a leagued rebellion the teacher was to be plagued or driven out of school, was first heightened, and then put aside so far as she was concerned. The two champions, Billy DuVal of Helderberg and Tom Bisbee of Woodside, fought each other to a standstill one memorable afternoon in the grove on the border line, and then and there made a league and swore by all the sacred things a school-boy knows, to be friends for Meggie's sake. If her teaching lacked something

of scholastic form they never knew it. Where her discipline was to blame, it mattered little. If there was no corporal punishment for offenders inside the schoolhouse there was plenty and to spare outside. The scholar who would not learn, or rejoiced too strenuously in the occasional disorder of the pigs, or, worst of all, made personal and particular trouble for the teacher, had to reckon with the leaders of the school. And the beauty of it was that, by mutual agreement, the Helderberg offenders were chastised by the Woodside champion and the Woodside sinners had to render their account under the heavy hand of Bill DuVal of Helderberg. So local pride was gratified and the feud was kept on ice for other days, and Meggie had as happy a time as even she had anticipated. Billy and Tom became lifelong conservatives and bosom friends, and Tom Larkin was discomfited.

Trouble came to Meggie with the winter time. It grew harder to make the quiet of home evenings endurable for Sandy. With his perverted social instincts, the craving for the wild society of the saloons grew upon him, and he spent gloomy evenings and restless nights. In storms she dreaded for him the safe short cut of the trestles, while on the other road were three saloons all ravening for him.

Norman tried to comfort her, but Norman was not yet an accepted lover, and not even with him could she bring herself to discuss her father's failings. All he had done had been by common understanding, without a word. She would have given herself to him in gratitude, if he had urged her, but Norman was too shy to ask as yet—and indeed was seldom on her side of the bridge.

George Andrews came, and understood, and tried to help poor Freckles over the trying time.

But Freckles was before all things else a Calvinist of the most uncompromising school, and some chance utterances of Andrews had shut his poor, one-sided intellect against him. He respected the man, but he had heard him say that a man ought to repent without waiting to know whether he was elect—and that for Freckles was flat blasphemy. So Andrews failed to get his confidence and Meggie believed in no religion but Hilda's—and Norman's. At least she would listen to no one else, and to no one in heaven or earth against her father.

One stormy evening, when the snow had frozen as it fell, Meggie stood in great anxiety watching the track. It was time for her father's coming, but he had not returned. At last, wild with anxiety, she was about to start across the icy bridge when Andrews came along.

"O Mr. Andrews, have you seen my daddy?" she cried. "He hasn't come home—and I'm afraid!"

Andrews knew in a moment what she feared, but he only said, "No, I've just come from Helderberg. But you start round the road and I'll go over the bridge. We'll find him sure."

"I'll see you across the bridge first; it's dangerous."

It would have been so to any but a steady-nerved, sure-footed man, who knew the spaces by continual use. It had grown dark between the sunset and the storm, and Meggie brought a lantern. Slowly, step by step, in the thick snow Andrews started out, and as he walked, the snow, disturbed by his footsteps, would slip off and fall into the deep gorge of the river. Halfway over he was startled to see a white figure on four legs approaching him, for all the world like a polar bear. He was so startled that he nearly let the lantern fall.

Then he saw that it was Sandy. There had been a break in the machinery, and the mill had closed early. Sandy, escaping from Norman, had spent the after-

noon in a saloon, and had found himself too drunk to cross the icy bridge. Too proud to go around, he had started out at last, but soon had come to all fours, and now was sobered enough to be thoroughly scared, without being sober enough to be master of himself.

"Who is it?" asked Andrews, bending down in the darkness. "Why, Sandy! Get up and walk upon the bridge like a man. There'll be a train here soon."

"Don't care," said Sandy. "It's time I died, and if I die it's because I'm predestinated to die. And if I don't, I don't. Go along and let me alone."

"You're a fool, man! Get up! Have you no regard for Meggie, if you don't care for your own soul?"

"O, Meggie'll be better off without me. I'm drunk. She won't speak to me for a week."

"You're a fool," said Andrews, shaking him as hard as he dared with his own precarious footing. But Sandy lay down across the ties and Andrews could not move him. He hurried off the bridge, and fortunately succeeded in flagging the train and got assistance to carry the sleeping man—for he had passed into a stolid sleep—home to his bed.

Meggie, wild-eyed, who had been startled into prayer, made a friend of Andrews, and began that night to believe in him and in the God he served.

(To be continued.)

A Pastoral Outlook from New York

By Rev. Henry A. Stimson, D. D., Manhattan Church, New York

[This article has been written at our request, as was that of Dr. Barton with relation to Chicago last week. The two may serve to introduce a series of Pastoral Outlooks from leading centers throughout the country in which men actively engaged in pulpit and pastoral work will speak of the local events of significance and in addition comment upon the life of the denomination as a whole. It is hoped to make these pastoral outlooks a kind of free forum for the interchange of views regarding the great common concerns of the Congregational denomination in this nation and the world over, and for the promotion of fellowship between Congregationalists in different parts of this country. In due season we shall hear from Dr. Patton of St. Louis, Dr. Newman of Washington, Dr. Cadman of Brooklyn, Dr. Adams of San Francisco, and others.—EDITORS.]

One difficulty which we Congregationalists labor under is the fact that we do not give evidence of very deep or general interest in our denominational affairs unless we happen to have some pretty sharp controversy on hand. There seem to be times of almost too deep a peace, for there are matters of great importance to us, both in our external and internal relations, that ought to interest our churches.

The proposed union with the United Brethren and the Methodist Protestants is waiting to be discussed and understood. No one, I believe, opposes it, but it is a matter of large moment in our American Christianity and of grave significance as sure to affect our denominational life. It has all the attractive and also all the responsible features of matrimony, with the added importance that it is matrimony under new conditions, and if it prove successful is sure to be imitated. Nothing could be more valuable than the broadsides *The Congregationalist* is giving of the history and character of the two bodies.

Beyond the obvious good will and general felicitation which attend all promising nuptials, he is a wise man who can prophesy the actual outcome of the union. There will surely be much for us to learn. As Christians we are all cantoned off in our own particular denominations far more than we are aware. We have our own history, we argue from our own experience; we are sharply limited by what our fathers did and we are in the habit of doing; and we are all so well, if not satisfied with ourselves, at least, shut in by ourselves, that it is difficult for us either to mend our ways when they need mending, or to understand the ways of others. The union of any two or three denominations, then, no matter which, cannot fail to teach many new things. It will make friction, of course, but it will be healthily broadening.

For example: some years ago our Home Missionary Society adopted the policy of pressing the home missionary states, as fast as they were able to organize state Home Missionary Societies, to assume self-support; this on the strength of the obviously sound principle of developing among the churches local responsibility for their own vicinage. It proved timely and inspiring and began immediately to be acted upon.

But no sooner was the policy well under way than the question arose in the office of the national society, if this goes on and each missionary state as soon as it grows strong enough to accept responsibility for its own field begins to do so, what will become of the national society? The situation was new; there was something of a panic; good brethren in office were greatly disturbed; some were for undoing all that had been done; there was no experience to appeal to; a provisional arrangement was fixed up and we went on, as we are apt to do, without any clear understanding and with the confused and unsettled practice which reveals our history in so many lines of our denominational practice, and which makes it still so hard for our own people to understand our national societies and their various names and ways.*

And here are the Methodist Protestants reporting that in their history of seventy-five years and their fine growth from a few individuals to 184,000 church members with fifty-seven annual conferences their home missionary board spends but \$8,000 a year! Because their "conference church extension societies" do their chief home missionary work. It is not necessary to determine which method is the better; it is sufficient to point out that here is a different method from our own, one about which we need to know more and one which it will be well worth our while to study and understand.

Our friends may prove to be even more "Congregational" than we are in their development of local responsibility, and may be able to show us how strong churches can be taught to accept responsibility for the struggling fellow-believers in their own town and state, and feel the same keenness of interest that they do for the more picturesque situation of those who are much further away. The cause is one, but our point of weakness

*At its recent annual meeting the New York Home Missionary Society reported: "We began the year with three Congregational Home Missionary Societies, with three boards, three secretaries and three treasurers in our state. These were the national society, the metropolitan, and the state. We close the year with but one Congregational Home Missionary Society, having unified the state and metropolitan work, and the national society transferring to the present reorganized society its work within the state." It is hard for the people to keep up with all that.

has always been in the imperfection of our organization and the slackness of our interest in the local work. Witness our work from the beginning in the cities; and while holding to all we have done, no one is better aware than we, how much we have still to learn.

The timeliness of this movement lies in the fact that our stronger laymen seem here and there to be waking up to what ought to be their part in our denominational life. If we can better our methods and bring our people into closer touch with the work, it is of vital importance that we do so. The annual report of the Illinois Home Missionary Society is before me, and is in print. It ought to be studied by every thoughtful Congregationalist. It embraces the home missionary work of the state, and equally the city missionary or church extension work of the cities. It has in the twenty-five years of its history planted 222 churches and raised more than a million dollars for home missions; it has developed a perfected and comprehensive organization, and shows what can be done in the free life of a Christian community where strong laymen are found year after year joining with the stronger pastors to accept responsibility and do the Lord's work at their own doors.

This great city of New York is a heavy burden upon our home missionary work in the state of New York, and, since the day of frequent and large legacies seems for the time to have passed, we are very short of money; we also have encountered peculiar difficulties in adjusting the details of our administration. We have had much discussion, some confusion and great personal good will. We are trying experiments and getting light, but I do not think any of us would say that we are beyond the need of learning, or are in any part of the state so strong that we would not welcome union with our fellow-Christians.

We certainly have no time to lose if we are going to keep up with our neighbors in this state and city; Baptists, Presbyterians, Methodists, Episcopalians are all pushing their local work with energy and efficiency; their laymen are in the lead of their work and they are furnishing the money. There is a lively contest on today for the occupancy of the Greater New York, particularly the Bronx, which is showing phenomenal growth and where land values are already well up to downtown figures. We are helping one Congregational church in the Bronx effectively, but we ought to be doing much more. Our whole equipment in that great field is lamentably inadequate and the worst of it is that delay is likely to prove fatal; sporadic and unsupported or imperfectly equipped movements in our large cities are of little use and are not denominationally respectable.

A question of great interest to our churches just now is that of ministerial supply, and consequently of the condition and prospects of our theological seminaries. The seminaries of other denominations seem to be flourishing, at least they are commanding the service of some of their very best men and are receiving large gifts of money. In this immediate neighborhood, Union is strongly equipped and Princeton, which has always been strong in every way, has received a single legacy lately reported to be considerably over a million dollars. Their men and women evidently believe in their seminaries and see the vital need of keeping them adequately maintained.

We need Congregational ministers for our Congregational churches; if only because there will not long be any others. I believe that the tide of eager young people, rising higher each year, which is flowing into our colleges, is soon to bring us more and better material for the ministry. Our seminaries need to be equipped to receive them, and so to know and adjust themselves to their own particular field that they shall prove inviting to them.

Chicago and Oberlin have fields all their own. Yale and Hartford are defining their own boundaries, and both growing and vigorous. Why should not Andover and Bangor do the same? They are in the region of numerous and great colleges; they are surrounded by well-filled and prosperous churches which are always in need of ministers trained especially for them and thoroughly at home in them. Why should they not, as John Calvin said he had done, receive from them "wood" and send them back "arrows"? Why should they

not teach those churches to look to them for their pastors, inspire the churches as of old with confidence in their ability to furnish them, and so lead them to send to them the flower of their young men, that they may receive them back as their pastors, as they used to do?

Surely there is no limit to the demand that may be created in this way, and excellent as may be the occasional pastoral supply picked up by a needy church from the byways of distant lands or other denominations, surely there can be no comparison either in the promise of the two methods, or of the joy the churches will find in them. Why should not our northern-most seminaries reach across the borders and do something of this kind also for the neighboring Congregationalists of the Provinces and Canada? We are not likely to agree upon any very radical change in any one of our seminaries, or to try to force any consolidation. What we need is a clear policy, and then to push ahead and do the work.

The ministry with us has fallen into a pitiful condition. Salaries are very low in view of these expensive times; many good men are out of places and for one reason or another are finding it very hard to get settled; the churches are suffering greatly; our Ministerial Relief funds are altogether inadequate; and, in short, the whole pastoral relation needs upbuilding and re-establishing. The heart of the people is right; I believe the country is on the way to a great Biblical and religious awakening; and I see in our Congregational conditions today only the need of our "getting busy."

Capt. S. S. Nickerson—the Sailors' Friend

The early retirement of Captain Nickerson from his position as chaplain of the Boston Seaman's Friend Society is an event worthy of general notice. This is the only national Congregational Society for sailors, and the man who is at its head holds a great trust. For more than twenty years Chaplain Nickerson has stood in that place.

He was a sailor's son, whose life began beside the ocean, and whose nurture was on Cape Cod. At eighteen he was master of a schooner, and at twenty-six was in command of a fine ship. In a seaman's berth on the Pacific coast the teaching of his childhood was renewed and confirmed, and he entered on an earnest Christian life. He felt that he could render his best service as a minister to sailors, and in 1876 he was ordained to the work. His life since then has been in Boston, and his early purpose has here been fulfilled. Now, after so long a time, his bodily strength has reached its limit, and his physician forbids his continuance in his work. With rest and carefulness his life may be prolonged through useful and pleasant years, but he must not bear the burdens he has carried.

It is unnecessary to say that it is with disappointment and grief that he takes his hand from the helm and lays down the command. But like a sailor he faces bravely the weather which he cannot change, and rests in God and waits patiently for him. In the same spirit the managers of the society consent to release him, though aware of the seriousness of the change.

Captain Nickerson has unusual qualifications for his work; in his knowledge of sailors, his natural interest in them; in the energy of his character, his enterprise and sagacity, and the fertility of his mind; in his courage and faith, his gladness in service, his confidence in the truth which he has taught with a natural eloquence; and in his unswerving dependence on the wisdom and goodness of God. His administration has been marked by a manifold advance. The large building on Hanover Street, in which the society has its

home, has been purchased and partly occupied; the Woman's Auxiliary has been formed at his suggestion; the launch, *Seaman's Friend*, has been bought, that vessels in the harbor



might be reached; the Harbor Club has been formed, and has taken up its useful work, and the splendid work at Vineyard Haven established.

Under his direction a Congregational church was organized in 1888, and he is its first pastor. The diligence and generosity of this church, hidden as it is from the world, and its achievements in proportion to its numbers, are unsurpassed. The work is finely organized, and the chaplain has been permitted to see this before he gives it into other hands. Whether as missionaries, teachers, singers, friends, those who belong to the chapel are worthy of their place, and have the confidence of those with whom they serve, and the gratitude of the countless sailors who are blessed by their kind influence. Their name and their work are on many seas, and the chapel is the home of strays from many lands.

One of the most encouraging things regarding the work is the need of money and the opportunity to give it a grand investment. The work needs more room in its own house. It needs the friendliness of every one who knows

his indebtedness to "the indispensable man," the sailor. The Boston Seaman's Friend Society easily justifies its claim to the assistance of all the Congregational churches of New England at least, save possibly the very few which have a work for sailors at their own doors.

The home work must be enlarged. The excellent mission at Vineyard Haven should be repeated at other points on our coast. The *Sea Breeze* should be in every Congregational home in the country, for the health and instruction and inspiration which it carries wherever it goes. Captain Nickerson's life work deserves this enlargement. He will be permitted to have a part in it so far as prudence will permit. Permit is written advisedly, for his zeal will compete with his discretion, and will need to be restrained. His heart and hand are in alliance, and his heart is with the sailor, and will be until he reaches his desired haven—and afterwards.

The board of managers at its meeting on Sept. 28 voted to accept Captain Nickerson's resignation, spread upon their records an expression of their appreciation of both the man and his work and appointed Franklin P. Shumway, Charles F. Stratton and Samuel Usher a committee to secure a new chaplain.

Captain Nickerson will still make his home at Somerville, Mass., and we trust long be among us as a tried and true friend of the sailor.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 2

The Friday meetings, suspended since the middle of June, were resumed Oct. 2. Mrs. C. H. Daniels, presiding, spoke of the place of conviction in missionary work as a forerunner of action. As conviction is firm or feeble, work is vigorous or weak.

A summary was given of the movements of missionaries during the summer. Many have been welcomed in the Board rooms, while other have gone to kindred and friends elsewhere. From Africa Mrs. Laura Bridgman has come, after seventeen years since her last furlough, and with her Miss Mellen and Miss Ireland, all from the Zulu Mission, and Dr. Rose A. Bower from West Africa. From Turkey Miss Jones of Constantinople, Miss Lord of Erzroom, Mrs. Parmelee of Trebizond and Miss Blakely of Marash have set foot in Boston. India has sent Mrs. E. B. Harding, Miss May M. Root and her sister, Mrs. Herrick.

Miss Emily Hartwell comes from Foochow and Mrs. Rowland from Japan, while from Mexico we greet Miss Prescott. Mrs. Herbert Allen, first known in the list as Miss Ladd when she went to Van, has now with her husband and children, "Father Allen" and "Sister Annie" returned to Turkey. Miss Graf, Miss Susie Riggs, Miss Wright, Mrs. Marden and Miss Foreman have sailed for Turkey, while Miss Wilson, Miss Norton and Mrs. Irwin have smiled their farewells as they courageously turned toward the same empire. Dr. Harriet Parker and Miss Mary Noyes have returned to Madura, and those who have heard Mrs. Chauncey Goodrich and Miss Luella Miner will be glad for North China that they can return.

The death of Mrs. Alice Gordon Gulick, beloved and honored for her many years of efficient service in behalf of the women of Spain could not fail to bring sorrow to the Woman's Board, the supporter of her and her work since the small beginnings in Santander. The impromptu memorial service in the rooms of the Board on Wednesday morning was echoed in the hearts of all who, on Friday, reviewed the events of the summer.

Three weeks after the opening of the American Board meeting in Manchester, the Woman's Board will hold its annual meeting in New Haven, where a feast of good things is promised.

What Does It Mean To Be a Christian

II. A HUMAN CHRIST

BY REV. CHARLES M. SHELDON, D. D.

The objection has been raised to the question, "What would Jesus do?" that it degrades our thought of an infinite or a divine being, and makes his name and his character too common. It has been said by many, both in the church and out of it, that to attempt to bring Christ down into our daily human life is to dethrone him from the regal place from which he ought to rule and reign. But to my mind, the irreverence lies entirely in leaving Christ out of the daily life. It is irreverent, it is sacrilegious, it is irreligious, not to ask, "What would Jesus do in all the details in life?"

It is the absence of this question, not the presence of it, in daily life, which has produced irreverence and lack of consecration and selfishness in all forms. If there is any meaning whatever to the incarnation, it is this, that Jesus embodied the nature of humanity; "that he was tempted in all points like as we are;" not different in any way, but just the same; and he did not take advantage of the weakest human being by calling to his assistance what we cannot summon to our aid. But the teaching of the gospels plainly is that we have within our reach the same divine power to help us overcome our temptations as he had to overcome his.

There are some honest and truly reverent souls who feel a shock at the thought of Jesus in certain human relations, such as we ourselves are obliged to sustain. But I have never been able, myself, to experience any shock of mind or heart at the thought of Christ in any human relation which is right and proper for a human being to be in. Why should it shock us to think of Christ as engaged in any honest pursuit in the world, or engaging in helpful sport which would tend to make body and mind healthful and happier? He was a social being. We read of his presence very often at the banquet table. He certainly sympathized with the varied struggle for existence which places different persons in different positions; and it is an actual aid to the Christian life for the disciples to be able to think and to say: "My Lord might be engaged in this that I am doing, and if so, how would he do it? He would do it right instead of wrong."

We cannot get out of ourselves, and if we are commanded to be Christlike in the place where we are, we certainly ought not to be hindered and narrowed by the thought, How can I be Christlike in doing a thing which I cannot imagine my Lord to do? Of course if the thing itself is wrong, if it is selfish, if it is false, then it is impossible to conceive of Christ in it at all. But any human act which it is right for any one to perform might be done by Christ, if he were in the place of each one of us.

Neither does this thought of the perfectly sympathetic Christ destroy our thought of him as a divine being—rather it puts him into a place more divine than ever, because it reveals to us his wonderful and varied human sympathy, which can enter into the lives and circum-

stances of all sorts and conditions of men. Personally, my thought of the possibility of Christ entering into any kind of humanity which is right, has gradually developed, more and more, a feeling of profound reverence for his divine character; and the same experience is true of thousands of other disciples who have reverently asked this question, "What would Jesus do?" under a great variety of circumstances.

Christ said, "By their fruits ye shall know them," and the actual result of asking this question, in thousands of lives, has developed a growing reverence for him, a greater faith in his redemptive power, a more humble belief in his redemptive work for the world.

I am convinced that the charge of irreverence in asking this question has, in the vast majority of cases, come from men whose lives are not Christian, whose daily conduct is marked by repeated acts of irreverence. In many of the daily papers, which have been most severe in attacking the question as irreverent, are printed columns of liquor advertisements, and others which are immoral, all of which are a constant insult to the spirit of Christ himself; to say nothing of the overwhelming quantity of other material printed in these papers that is unchristian to the last degree. The charge of irreverence from such sources comes with a very bad grace, and raises decided doubts as to its sincerity. But it is enough to answer that the actual result of honestly asking, "What would Jesus do?" is not irreverence but the exact opposite.

In and Around Boston

The Congregational Church of Boston

The second meeting of the three associations of Congregational ministers of Greater Boston—the Suffolk North, West and South—was held in Shawmut Church, Wednesday afternoon, Sept. 30. The object of this movement appears in the proposed constitution as amended by this meeting, which is printed on another page of this issue. Nearly all the members of the three associations were present and great interest was manifested. Rev. Dr. H. N. Hoyt presided. A compact and closely reasoned argument was presented by Mr. George P. Morris of *The Congregationalist* on Congregationalism and the Age, showing the tendency of democracy toward securing community of interest and concentration of authority and responsibility in government, in military, educational, industrial and commercial affairs; and the consequences which will follow if our churches resist this tendency, continue each to care for its own interests without systematic co-operation to increase the efficiency of the denomination, and refuse to adjust our polity to the times in which we live. Rev. Dr. S. L. Loomis read a paper discussing the immediate work before the churches, showing how the proposed plan might lead to closer fellowship, more thorough cultivation of the field, a quickened spiritual life and an aggressive evangelism. He argued that to rest content with the present situation would be the greatest disloyalty, and that the churches should take such steps as are necessary to realize their opportunity and take up their duties in united Christian work for the city.

The plan was discussed at length. There seemed to be no opposition to it as a whole, though some objection was expressed to the proposed method of choosing the six commissioners, and some thought that improvement could be made in certain details. After some amendments it was voted to recommend

to the churches at the autumn conferences next month to adopt the plan. Should it be adopted no difficulty need be anticipated in making such changes of methods as experience shall prove to be wise. The most encouraging thing about the meeting was the hearty unanimity with which the object sought was regarded, the general conviction that a movement in this direction is urgently needed, and the confident feeling that the churches can work together to the advantage of all. The article of Dr. Stimson on another page of this issue shows how in other cities the need of such a unification of interests is felt.

Most of the brethren remained to sit together at the table bountifully spread in the social room, and express by hearty vote their appreciation of the hospitality of Shawmut Church people and their beloved pastor.

Anglo-American Fraternity

The Union Jack of Great Britain floated from the lofty tip of the monument on Bunker Hill last week along with the Stars and Stripes. The same emblem for a time floated over the State House on Beacon Hill. It has been intertwined with Old Glory on thousands of places of business and residences. Massachusetts militia men have escorted British soldiers bearing arms through the streets of Boston to the applause of assembled thousands, and no regiment of the militia did its service more gladly apparently than the historic fighting Ninth Regiment made up of Irish. In every way possible the citizens of the old Puritan capital have tried to show hospitality to the Honourable Artillery Company of London which has been the guest of the Ancient and Honourable Artillery Company of Boston. No expenditure of money has been spared; no courtesy omitted. On Sunday the visitors and their hosts worshiped in Trinity Church, Dr. E. Winchester Donald preaching. Before they return to England they will be received by the President—Niagara Falls and the Canadian cities.

A Ripe Old Age

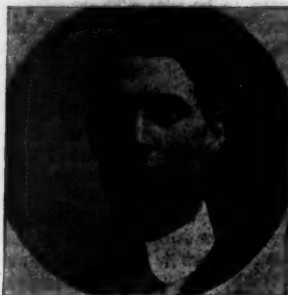
Hon. Henry S. Washburn, who died at Newton Center, Mass., Oct. 1, was about ninety years old, and had spent his long life in useful service. A graduate of Brown University, the greater part of his business life was passed in Boston, where for seventeen years he was a member of the school committee, and afterwards served the state in the legislature both in the House and Senate. He was a writer of merit, both in prose and verse, and often in former years contributed to the columns of *The Congregationalist*. A volume of his poems was published a few years ago entitled *The Vacant Chair*.

Mr. Denison's Lengthened Absence

It is a disappointment to Rev. J. H. Denison and his people at Central Church that he is not able to resume the work this autumn so successfully initiated last spring. During the latter part of his vacation a rheumatic complaint settled itself upon him. As it did not yield readily to treatment, his physician—who is one of his own deacons by the way—has prescribed a vacation of three months. This will necessitate postponing the opening of the School of Ethics and Religion scheduled for this autumn. Prof. George F. Moore occupied Central pulpit last Sunday and it is hoped and expected that by the first of January Mr. Denison will be in excellent condition to go forward with his ministry in Boston, in regard to which so many persons cherish such high hopes.

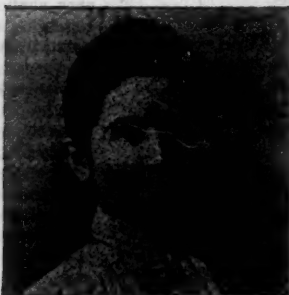
Peoria, Ill., has a commendable movement toward limitation of Sunday labor. One hundred and two of the clergymen of Indianapolis met last week, heard a report on civic conditions, and declared against the present city administration. Non-enforcement of laws against gambling and liquor selling is the cause of the uprising.

Missionary Recruits of the Year



REV. THEODORE S. LEE

Mr. Lee, the son of President Lee of the French College of Springfield, O., is under appointment to the Marathi Mission. He is a graduate of Amherst College and of Union Theological Seminary. His native place was Cleveland, O.



MRS. HANNAH HUME LEE

Mrs. Lee is the daughter of Rev. Robert A. Hume, D. D., and was born at Ahmednagar, India. After graduating from Wellesley College she taught at the Northfield Seminary, and has been engaged in city missionary work in New Haven.



REV. L. H. JAMIESON

Mr. Jamieson was born at Lockhaven, Pa. For the past two years he has been stationed at Fuerte in Mexico, where he has so commended himself that his appointment as a full missionary is urged. Mr. Jamieson was educated at Washburn College, Kan.



MRS. ANNIE E. JAMIESON

Mrs. Jamieson is a native of Richmond, Kan. She attended for a time the Moody Bible Institute in Chicago. With her husband she was engaged in our work in Mexico, and upon request of the mission received full appointment as a missionary.



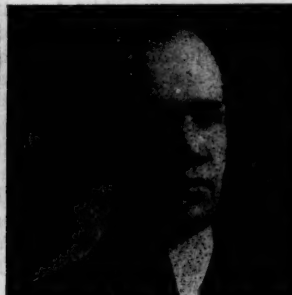
REV. ENOCH F. BELL

Mr. Bell of North Leominster, Mass., is now connected with our mission at Sapporo, Japan. He is a graduate of Phillips Exeter Academy, Yale University and Auburn Theological Seminary. He has already won his way among his associates in Japan.



MRS. ANNA E. BELL

Mrs. Bell, a native of New Haven, Ct., received her education in the public schools of that city, is a graduate of the Hillhouse High School. She with her husband left the annual meeting at Oberlin (1902) on its last day en route for Japan.



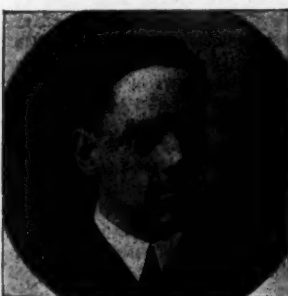
REV. C. BURNELL OLDS

Mr. Olds of Clinton, Wis., has a sister and brother among the missionaries of Mexico. He is a graduate of Beloit College and Hartford Seminary (1899). Before sailing for Japan last May, he was for a time pastor of a church in Buffalo Center, Io.



MRS. GENEVIEVE DAVIS OLDS

Mrs. Olds was born at Kyoto in Japan, the daughter of the veteran missionary, Rev. Dr. J. D. Davis. Her education was secured at Oberlin and Beloit Colleges. Her experience in teaching will add to her missionary qualifications.



CHARLES E. CLARK, M.D.

Dr. Clark of Brattleboro, Vt., is about to join the Western Turkey Mission at Sivas. He was a student at the Brattleboro and St. Johnsbury Academies, a graduate of Dartmouth College and the Medical School of Michigan University.



MRS. INA CLAWSON CLARK

Mrs. Clark of Eaton Rapids, Mich., is a graduate of Michigan University. Dr. and Mrs. Clark sailed from New York on July 22, expecting to tarry on the way in preparation for examination for medical diploma at Constantinople.



REV. HERBERT N. IRWIN

Mr. Irwin is a Canadian by birth and one of eleven children. His collegiate training was in Manitoba University, Winnipeg. He also spent some time at Knox College, Toronto, and comes to the Board from a pastorate at Sapperton, B. C.



MRS. GENEVIEVE DUVAL IRWIN

Mrs. Irwin was born in Delaware. Her home is now at Winnipeg, her father being the pastor of the Knox Presbyterian Church there. Her training was gained in the public schools, Manitoba College and the Provincial Normal School.



REV. BYRON K. HUNSBERGER

Mr. Hunsberger is a native of Pennsylvania and has already begun his work in connection with the Marathi Mission at Bombay. He graduated from Princeton University and Hartford Seminary (1903) and is thoroughly equipped for service.



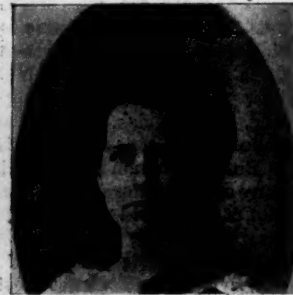
ELIZABETH M. HUME HUNSBERGER

Mrs. Hunsberger was born in Bombay, India, the daughter of Rev. Edward S. Hume. Her missionary heritage, as also her training at Dana Hall, Wellesley College and Hartford Theological Seminary, gives her undoubted qualifications for the work.



WILLOUGHBY A. HEMINGWAY, M.D.

Dr. Hemingway of Oak Park, Ill., has recently been appointed to the Shansi Mission. He received a thorough education in Oberlin College and the Rush Medical College of Chicago, Ill., and has added experience in Chicago hospitals.



MISS MARY E. WILLIAMS

Miss Williams, fiancée of Dr. Hemingway, is the daughter of Rev. Mark Williams, missionary to North China and was born in Kalgan. She graduated from Oberlin College, and for a time was a teacher under the A. M. A. in South Dakota.



MISS SUSAN E. NORTON

Miss Norton, who has just started for Van, Eastern Turkey, is from Lakeville, Ct., a member of the Congregational Church of Salisbury. She was educated in the public schools, at Northfield and the Connecticut State Normal School, with special attention to kindergarten work.



MISS BERTHA A. WILSON

Miss Wilson, who has just started for Harpoot, Eastern Turkey, is from Brooklyn, N. Y., a member of the Central Congregational Church of that city, a graduate of the Girls' High School and later of Syracuse University. She has had experience in teaching and practical affairs.



RUTH P. HUME, M.D.

Miss Hume of Ahmednagar, India, the daughter of Rev. Robert A. Hume of the Marathi Mission is a graduate of Wellesley College and the Woman's Medical College of Philadelphia. Miss Madeline Campbell of Newton, a trained nurse, is to be associated with Dr. Hume.



MISS CHARLOTTE E. DE FOREST

Miss De Forest, the daughter of Rev. J. H. De Forest, D. D., was born in Japan. She has been adopted by the Woman's Board of the Interior. Her high scholarship in Smith College, with her knowledge of Japan, will qualify her for an important position in the Kobe Girls' College.



REV. MERLIN ENNIS

Mr. Ennis comes to the Board from Wisconsin and will fill an important vacancy in the West Central African Mission. His course of education was at the Endeavor Academy in Wisconsin, Beloit College and Yale Divinity School, from which he graduated in 1903. He earned his education by working in a brickyard, on the railway, the farm, as a typesetter, as tutor, etc.



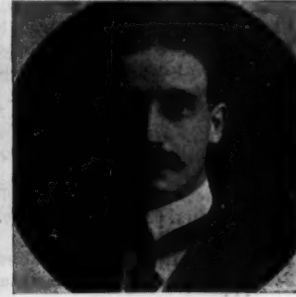
REV. ALBERT A. JAGNOW

Mr. Jagnow sailed in June from San Francisco on the Vine for Ruk in Micronesia. He is a native of Germany, but came to this country in 1880 and received his collegiate and professional training at Bloomfield, N. J. His familiarity with the German language fits him especially for the work in German provinces, where conditions are such as to demand prudent action.



REV. CHARLES M. WARREN

Mr. Warren was born in Columbia, S. C., where his father was a teacher in an A. M. A. school. After graduating from Yale University he went to Japan as an instructor in the Doshisha University at Kyoto. After three years in Japan he returned to this country, took a course in theology at Yale, and on request of the Japan mission received full appointment as a missionary.



WILFRED M. POST, M.D.

Dr. Post is of Beirut, Syria; his father, George B. Post, M. D., is a Syrian missionary. Dr. Post will join Dr. Dodd in his medical work at Cesarea, Turkey. A graduate of Princeton University, the College of Physicians and Surgeons, New York, with a period of medical study at Beirut and a large hospital experience, he will prove a valuable associate upon the Cesarea field.

Miss Laura A. Jones, who has recently gone to the North China Mission, began her work in China under an independent mission. She came into connection with the American Board under the invitation of the North China Mission, and has recently gone out from her home in southern California.

Miss Maria E. J. Gliewe of Rochester, N. Y., is the fiancée of Mr. Jagnow and will join him as soon as possible. She is a native of Germany and received her education largely in that country. With German language and training she is also peculiarly qualified for the present needs in the Islands, and their work will be watched with interest by many.

Mr. and Mrs. Samuel L. Caldwell, after five years of service in connection with the Smyrna College, have just received full appointment as missionaries of the Board, on request of the Western Turkey Mission. Their qualifications have been amply tested on the field and they deserve this full recognition of their services.

Rev. John X. Miller, a native of Scotland, came early to this country, settling in the far West. He has had considerable experience in business, worked his way through school, has taught school for two years and been engaged in Y. M. C. A. work. He is a graduate of the Pacific University, Forest Grove, Wn., and of Andover Theological Seminary (1903).

Miss Nina E. Rice of Los Angeles, Cal., is about to join the Western Turkey Mission with her station at Sivas. She is a graduate of the class of 1903 of Pomona College and has had considerable experience as a teacher, and in work among the Chinese and Spanish on the Pacific Coast.

Mrs. Margaret J. Miller came to this country from the Province of Quebec in Canada. She received her education in the public schools, giving special attention to the study of music and will carry with her valuable qualifications for the missionary life of India.

Mr. Dana K. Getchell, who for five years has been connected with Anatolia College at Marsovan, is a graduate of Carleton College and has so commended himself that on the request of the Western Turkey Mission he has received full appointment as a missionary.

Miss Anna G. Granger, a native of Illinois, was trained for kindergarten work. She has taught in Wisconsin and engaged in mission settlement work. She is to marry Rev. Robert F. Black and with him will open up the new station at Davao, on the Island of Mindanao, Philippines.

What These Recruits for the American Board Mean

In addition to the foregoing pictures and characterization of thirty-two young men and women who have recently been appointed by the American Board for service in the foreign field, the Prudential Committee has already approved the papers of twelve more young people, whose appointment and designation will come when they have completed their studies. Five of these will go as ordained men; four of them as the wives of missionaries; two single women prepared for either evangelistic or educational work, and one, a young lady with medical training. Two are from Union Seminary in New York, two from Hartford Theological Seminary, one from the Congregational Seminary in Chicago. The young ladies are all thoroughly trained, and the American Board counts itself happy in anticipation of sending these young people to those mission fields which are the most urgently calling for re-enforcements. The very fact that these young people are ready to go and are approved candidates should be an inspiration to larger giving on the part of those to whom the Board must look for its funds. The number sent out this year is a little larger than the average for the last three years.

One young man, Rev. Paul L. Corbin, is under appointment to the Shansi Mission, but for the present year he remains in this country as one of the college secretaries in the Student Volunteer Movement.

The Home and Its Outlook

The New Woman

The following satire on the modern woman was written by Mrs. J. B. Smith and read at a meeting of the Marshall, Minn., Women's Club.

O Lord, I come to Thee in prayer once more;
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down;
I've baked a pot of beans for Wednesday's
sprees.

An old-time supper it is going to be;
I've dressed three dolls, too, for our annual
fair,

And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till
night;

I have no time to teach them to do right;
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my
prayers.

Bless the bean supper and minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who in our program advertise;
Because I've chased these merchants till they
hid

Whene'er they saw me coming—yes they did.
Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our whist club be to our service blest,
The dancing party, gaye than the rest;
And when Thou hast bestowed these blessings,
then

We pray that Thou wilt bless our souls. *Amen.*

It was satirically said of a certain rich man that he was so wealthy that he could afford to be economical. Some of our readers will recall the saying, in connection with the news that Lord Salisbury expressly limited the expenses of his funeral to \$100, and that the actual cost was about \$70. There are many women who would feel that their social standing required the expenditure of a much larger sum, even though it sadly depleted their limited means. They are not sufficiently sure of their social standing to consider that they can afford to be economical. A funeral, as a social function and a social debt, is with them second, if second at all, to a wedding. The dead must be honored—as if the dead would take pleasure in an expense which must pinch the dear ones they leave behind them—and a social standard—mainly set by the undertakers—must be kept up. It is this feeling which gave rise to that other satirical saying, "I can't afford to die." It is pitiable to see the self-respecting poor saving money—"to bury them." We suppose that many of our readers will feel that they are not rich enough to be as economical as the Marquis of Salisbury, but is a self-respecting citizen of the United States—especially if she be a widow whose bread-winner has been taken from her—obliged to spend her own and her children's substance on unnecessary funeral display?

The Boy We Could Not Manage

BY HIS TEACHER

"I do not deny that it is a difficult class to control," said the Superintendent, doubtfully.

But I like boys, and had taught in a mission school in the slums of Brooklyn, so light-heartedly I approached the Uncontrollable.

Pride goeth before destruction and a too-confident spirit before Randal D. It was Randal who made that Sunday school class the terror that it was; the other five members were only bright, mischievous lads. Memories of those evil days are dim and chaotic, but I know that whether Edward perched on the back of his chair and crowed, or James dived beneath his seat and howled, Randal was ever the power behind these manifestations—his face carefully void of expression, his black eyes meeting mine in a cool, insolent stare. How I mourned for my ragamuffins whose hearts it was so (comparatively) easy to touch!

After several weeks of "the strenuous life" the boys ceased to adorn the backs of their chairs and omitted the acrobatic exercises. Still Randal kept "the worst class" up to its reputation. He it was who decorated the Superintendent's coat-tails with the legend "Kick me," which presented itself to our startled gaze as Mr. A. mounted the platform. He it was who headed the flying wedge on the awful day when the entire class bolted from their seats and, rushing through the door, collided violently with the pastor. And when across the hush of the communion service the Sunday school bell banged gayly, we asked not who rang it; we knew.

During the opening exercises of the school, my class used to hide under the church pews while I wildly sought them, and I cannot say that I rejoiced greatly when the wandering sheep were found. At least they were quiet during the lesson hour, listening with pleasure to stories of travel and history—and that was all. I could have done more but for Randal's annihilating comments on anything serious. Many a Sunday I went home only to sit down and cry my heart out. I was trying so hard and accomplishing nothing. Why, oh why, did Randal come at all, I wondered, distractedly.

At last when a friend about to leave the city begged me to take her class of girls I yielded to temptation, and after feeble objections finally cried, "I will do it—for you!"

All the same, both the boys and I knew that I was retreating defeated. I had met my Waterloo.

My successor entered on an existence compared to which the early martyrs' lives were flowery beds of ease. Seven devils worse than the first seemed to have entered into our "worst boy."

A serious illness kept me prisoner for six months, then I went away and nearly a year passed before I returned to Sunday school. Randal was there, regular and irreverent as ever, but lo! a strange phe-

nomenon—whenever help was needed, work to be done, the cry arose for Randal! Our school is unusually fortunate in its number of splendid boys, but somehow on such occasions it was Randal we wanted. He was so strong and capable, and he was always there.

When Jacob Riis spoke, and the church was packed to the doors, it was Randal who worked hardest bringing chairs from the chapel. Afterwards, "Wasn't it fine?" I asked unguardedly, and in a moment the old cool stare fell like a mask, as "O, pretty fair," he drawled. "Awful nuisance—lot of work."

When the Sunday school secretary resigned it was Randal who, protesting wrathfully, filled his place and is faithful as the sun; Randal who all the winter has ushered at the evening services, while a sociable without his help, although he says he hates them, is hardly to be thought of.

"My son seems to do the churchgoing for the family," says his mother, smilingly, when we meet at afternoon teas.

When plans were made for the Christmas tree and at the eleventh hour some one piped excitedly, "How do we get the tree?" the answer came serenely, "Randal will get it." "Not if I know it," promptly replied that youth, and the matter rested.

The night of the Christmas social came; the tree was in place laden with decorations and gifts, and Randal met me at the door. We are good friends now—ever since the evening we sat down and talked it all over. I am so glad I never "told on" Randal in past days!

"What do you think they want now?" he burst forth indignantly. "Me to be Santa Claus just because Mr. Brown is ill. O, I'll!"

"You'll do it," I answered tranquilly, "and splendidly, as you always do."

A queer little sorry look quivered across the boy's handsome face as he smiled down at me—Randal is six feet, one. "Not always, I'm afraid," he said gently.

"But I won't be their old Santa Claus," he briskly added, and accordingly slaved as Santa all the evening and went home declaring Christmas entertainments to be vanity and vexation of spirit.

When Randal united with the church it was a surprise to no one, nor did it surprise us that he clutched desperately at the old defiant manner. Imagine the son in the parable running at full speed toward his father's vineyard, shouting as he ran, "I go not!" and you have Randal.

Though not a member of the Endeavor Society, I attended their meeting last week, for Randal was to lead. He came to me. "Will you play?" he asked anxiously. "Miss B. isn't here and we ought to begin."

My thoughts would wander from the music. I thought of the boy whom two years ago I deemed so hopeless—heaven forgive me! It was only I who was blind and impatient. How steadily he had gone onward and upward. And this splendid manhood was in him all the while. God knows the end from the

beginning and "it is very good," but we who cannot see must trust. And even to us comes sometimes a gleam of the radiance that shall be when at last the day shall break and shadows flee away.

Then I heard Randal's voice in the singing:

Jesus, I have promised
To serve Thee to the end,
Oh, give me grace to follow
My Master and my Friend.

And seeing the earnest young face—for once too earnest for self-consciousness, heaven which sometimes seems so far away was very near, and over the little room there fell a foretaste of the peace to come when the crooked shall be made straight and all rough places plain.

Card Etiquette in the Southwest

A Philadelphian who returned the other day from New Mexico has brought back with him a valuable addition to the bright lexicon of social terms, according to the *Philadelphia Press*. The Southwestern place which he visited was very small and isolated, and its society consisted of but a few families—that of the storekeeper and postmaster, that of the liveryman and that of the "hotel" proprietor. One day the Philadelphian received a written invitation from the wife of the storekeeper:

Mr. and Mrs. Brunesjow
Request the Pleasure of Mr.
Blank's Presence
At A Reception on Thursday
next

C. O. D.

The recipient of this missive was somewhat puzzled. He intended, of course, to go to the reception and he was fairly well posted on social usages as they obtain in the East, but that "C. O. D." in the corner puzzled him, and after he had worried over it for some time he decided to go frankly to the storekeeper and ask him about it.

"See here, Tom, I'm only a tenderfoot, you know, and I'm not very well up on these things, so I'd like to know—well, hang it! What does 'C. O. D.' mean on this invitation anyway?"

Tom gasped. "Don't you know that?" he demanded, in horror at such ignorance. "And you're from a large city, too! Why, I thought every one knew that 'C. O. D.' means 'Come or decline.'"

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

74. PRIZE POETICAL TANGLE

(Fill the blanks with the names of poems by the authors given.)

A writer, tired of his desk, set out on a foot journey. (Wordsworth) took him through the fading (Bryant), where he noted the decay and (Bryant) which had grown beside (Tennyson). At length he came out by a mill, and a little (Shakespeare) where the houses were mostly unoccupied. In a field a single person was reaping the late grain. A young girl spoke to them, and said she was (Tennyson) and helped her father with (Cowper) of grinding. (Wordsworth) came up with his sickle in hand, and said that bird singing so far above them was a late specimen of (Shelley), and that this was (Scott), as all the rest were gone South. The Traveler asked the girl if she would tell him the name of the little

stream, and she said, "You are on (Burns)." "Then perhaps you are the Scotch poet's (Burns)." "No," she answered, "I am not even Scotch." "Ah, I see," said he, "you have (Drake) flying on your house." The man with a sickle was an old soldier, and had fought in (Southey), while the miller's old father had spent his youth at sea. They competed with old tales until one scarcely knew which of (Sheridan) was worthy of the palm. The soldier told of a terrible battle where their leader was shot down, and no one was fully competent to take the place of (Brown-ing), and the battle went against them. The old salt deplored the modern cruisers, which he said were nothing but turtles afloat, and said in (Burns) ships were ships. (Goldsmith) sent out its whole population to interview (Goldsmith) except one woman, who was singing her infant to sleep with some soft (Watts). He ate at the miller's and the (Cowper) turned on the respective charms of (Akenside), and (Campbell), i. e., the enjoyment of fancy or anticipation. When the discussion seemed closing, the oldest man, an aged shepherd, cried, "(Browning), and I am done. Does the opening crocus of spring give you more delight or (Moore)?" The visitor stayed there some days, but when the robin and (Poe) began to go South he consulted (Spenser), and finding it so late in the year, and learning that (Thompson) were often very inclement in that region, he went on. He always spoke and wrote kindly of these simple folk, though usually given to writing (Horace).

DOROTHEA.

[The works of one of the poets referred to will be given the reader sending the best list of the poems answering the tangle. The solutions are to be forwarded within ten days, and in case of doubt the winner will be decided by the neatness, attractiveness, conciseness, or other special merit of one of the nearest complete lists. As Dorothea sets us a hard task, the results will be awaited with interest.]

75. CHARADE

I saw a swallow TWO the sky
On balanced wing go swooping by,
And tried ONE pencil to portray
What eye had seen; 'twas vain essay.

I heard a chord of Nature's song
That seemed to break the might of wrong,
And sought by written notes allied
To give it life; in vain I tried.

So oft COMPLETE my glowing heart
Rare thoughts of heavenly beauty start;
Yet when I try their breadth to span,
I write not all, but what I can.

HESPERUS.

76. MIXED-UP TOWNS

Transpose the names of European towns and cities into words meaning the following:

1. A beam of light.
2. A walking stick.
3. Soot that gathers over an oven's mouth.
4. A firm or immovable foundation.
5. A crowd of people in motion.
6. A bond servant.
7. An alkaline solution.
8. Accent.
9. Having resemblance.
10. Solitary.
11. Instruction.
12. One of the three kinds of the mechanical powers.
13. Prophets.
14. Clamorous multitudes.
15. A ventilating chimney.

A. C.

ANSWERS

70. Gas.
71. 1. Hoe, Hoar 2. Hague, Hagar. 3. Bull, Buller. 4. Kitchen, Kitchener. 5. Croak, Croker. 6. Fair, Farrar. 7. Mow, Moore. 8. Park, Parker. 9. Pot, Potter. 10. Mew, Muir. 11. Ash, Asher. 12. Peat, Peter.
72. Howard (How-ward).
73. 1. Geranium. 2. Magnolia. 3. Dandelion. 4. Hyacinth. 5. Wisteria. 6. Chrysanthemum. 7. Forget-me-not. 8. Marigold. 9. China aster. 10. Oleander. 11. Heliotrope. 12. Nasturtium. 13. Anemone. 14. Gentian.

Recent solutions are acknowledged from: Mrs. E. E. Cole, Boston, Mass., to 66, 67, 68, 69; A. J. D., Dover, N. H., 67, 69; Nillor, Middletown Springs, Vt., 66, 67, 68, 69; Allen, Boston, Mass., 67, 68.

Closet and Altar

LOVE TO GOD

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

God is ever with me, ever before me. I know he cannot but oversee me always, though my eyes be held, that I see him not: neither is there any minute that I can live without God. Why do I not, therefore, always live with him? Why do I not account all hours lost wherein I enjoy him not?—*Joseph Hall*.

I could love thee, O God all the same if there were no heaven, and if there were no hell, I would fear thee no less.—*Teresa*.

A great many people purpose to do right, but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness."—*D. L. Moody*.

As three times to His saint He saith,
He saith to me, He saith to thee,
Breathing His grace-conferring breath,
"Lovest thou me?"

Ah, Lord, I have such feeble faith,
Such feeble hope to comfort me,
But love it is, as strong as death,
And I love thee.

—*Christina Rossetti*.

The practical error from which we need to warn the inquirer, is that coming to Christ is getting up an impetuous feeling. Faith in Christ is not a process of forcing one's self up to a certain pitch of feeling and excitement, and then having accomplished that, to be done with the whole business ever after; no more than marriage is a thing to have done, and then to be done with it. Coming to Christ is coming into loving, eternal union with the "chiefest among ten thousand."—*John Hall*.

The proof of the divinity and absoluteness of our religion is its capacity of constantly renewing its fires of love and enthusiasm at the Cross.—*W. G. Jordan*.

I have given my whole heart—not half of it.—*Alaskan Indian Chief*.

Eternal God, Fountain of all love, trusting in Thy love, I come before Thee, to speak to Thee, to ask Thee for Thy love. Thou knowest all I would ask Thee if I dared; Thou knowest how I would love Thee if I could; Thou knowest all I would hope of Thee, if mine own unworthiness did not keep me back. Yet Thou givest me the longing, Thou wilt give what I long for, even Thyself, whom I long for. Thou preparest the heart. Prepare my heart, O loving God, that I may long for Thee more, adore Thee more humbly, ask at least, with all the desires of my heart, all which Thou art ready to give me, which Thou hast prepared for me, if I love Thee. Make me to love Thee through all Thy love for me, through Thine own love in me. Amen.

For the Children

Kitty's Picture

I took my kitten yesterday
To have her picture made.
They wanted me to hold her still,
Because she was afraid.
I never had my picture took,
Because I always cry
When it begins to stare at me,—
That awful camera's eye!

My kitty wiggled all about,
And stood upon her head,
And I forgot the camera,
Until "All done!" they said.
But when the picture came, it was
The queerest thing! You see,
The kitten didn't show at all,
The picture was of me!

—Abbie Farwell Brown, in *A Pocketful of Posies*.

The Trouble about Emily Ann

BY SOPHIE SWETT

Alice sat upright without her cushions that afternoon, the pain in her back being but slight, and Emily Ann sat upright too. The other dolls on the couch might do one thing or another but Emily Ann was pretty sure to do just what her mamma did.

"Yes, she is my very dearest doll," Alice said when Miss Stella Wingate came up from having tea in the drawing-room to see her. "I feel as if I ought to love all my children alike but I have had her the longest and she is lame like me; Eustace tried to make the springs in her knees springier and broke one." Alice controlled the quivering of her lips and kept back the tears; she was used to doing that to keep mamma from knowing how bad the pain was in her back, it made mamma look so white to know that. "Eustace means well," she added candidly, "but you really can't let him mend things that you like."

"She was a walking doll?" asked Miss Stella, looking very sorry for Emily Ann.

"Yes; you can't help feeling as if even dolls must mind when they can't walk any more," said Alice, with a little sigh. "The little girl went by this morning," she added eagerly.

All of Alice's visitors—and that meant almost every one who came to see mamma or the big sisters, Edith and Esther, knew about the little lame girl who went by, sometimes on crutches, more often carried in the arms of an old man who looked like a sailor.

"Did she?" said Miss Stella absently. She was thinking about Emily Ann.

"She is a pretty doll. I think I'll make her a pink silk dress; pink would suit her complexion," she said.

"I think she would like it. I suppose she ought to have some clothes," said Alice, slowly. "She always has worn a wrapper, like me. We call this white woolen one a tea gown. It's kind of old, but we've always liked it." Alice looked wistfully and doubtfully at the visitor.

Miss Stella didn't think much of the tea gown and she showed it very plainly.

"I think she ought to have the pink silk," she said promptly. "And a new name! She is worthy of a prettier name than Emily Ann. Perhaps you'll name her Stella, after me. You said once that you liked my name."

"I think Stella is a very pretty name," said Alice, politely.

"I'm going to make her a dress! Then you'll name her after me, too, won't you?" said Miss Mary Forrester, coming over to Alice's couch and putting her arms around her and Emily Ann, both at once.

"Stella Mary would be very pretty," said Alice's sister Edith. "Alice! say you'll name her after every one who will make her something and see what a wardrobe she'll have! And what a lot of names, too! As many as if she were a royal person."

All Edith's friends who had come up from afternoon tea were eager for the plan. They all liked to amuse the little invalid. To have a doll with the largest wardrobe that a doll ever had and a long, long string of names they thought would delight her. Alice didn't say much but then it was not Alice's way to say much.

All the family friends soon heard that Alice's doll, the one that was always beside her on the couch, was to be named for any one who would make her something pretty, and every day there came an evening dress or a dinner dress or a visiting dress or a coat or a hat or something or other that was pretty and dainty for Emily Ann.

And she wasn't Emily Ann any more! She was Stella Mary Frances Agnes Dorothy Dora Elizabeth —. Her names had to be written down for no one could possibly remember them! Edith said there would soon have to be a sheet of foolscap paper to write them down on. And the dolls' trunks were entirely too small to hold the doll's clothes. A "grown-up" Saratoga trunk had to be bought!

But there was something wrong with Alice. She did not get better that winter, as the doctor had thought she would do. Her face looked pinched and pale and sad. And she seemed to care less for dolls than she had done. She apparently took no pleasure at all in the pretty doll's clothes that the kind friends had taken so much pains to make. She had her couch drawn up to the window and watched for the little lame girl. But the little lame girl did not come. Once she saw the old sailor and tried to call to him and ask him how his little girl was. But she could not make him hear her.

The doctor said that something was worrying Alice, but no one could find out what it was not until Eustace gave his opinion. Eustace was only a boy but he was very fond of Alice and love often sharpens the wits.

"She used to take a lot of comfort with her old doll," said Eustace, "and she doesn't now she is dressed up and has got so many names."

Mamma scarcely thought that could be the trouble but she questioned Alice. She began by asking her why the doll had on yellow satin and black lace as if she was going to a reception and sat in the armchair on the other side of the room instead of on the couch.

"O, she isn't Emily Ann any more!" cried Alice with a burst of tears. "And she hasn't any clothes to lie down comfortably in with me. It's just as if I had lost my dear Emily Ann and got a stranger

instead that had so many fine clothes she couldn't be comfortable and so many names that I couldn't get acquainted with her! O, she was so nice—my dear Emily Ann in her old white woolen wrapper!"

"Now, I'll tell you just what to do," said Eustace. "You put her old dress that you like on to her, and you call her just Emily Ann again instead of all that string of fine names! I know how I want my own things just as they are and nobody meddling."

Alice's face brightened so wonderfully that mamma said, "I really think I would, dear."

"If I take away her names I must give back all the fine clothes," said Alice, and her face brightened still more.

Eustace tore the foolscap paper with all the names on it into little bits and threw the bits into the fire, and Emily Ann in her old white woolen wrapper cuddled down beside her mother on the couch!

Eustace came upstairs to Alice's room two stairs at a time that afternoon. When you heard him coming two stairs at a time you knew he had something nice to bring or to tell. "I've found out who she is and all about her!" he said. And Alice knew at once that he meant the little lame girl.

"I met her father—that's the old sailor—in the street and I asked him. She is Kitty O'Hara and she is nine!"

"Just like me!" murmured Alice.

"And she has hip disease."

"O, just like me!" said Alice again.

"And now she is in the Children's Hospital."

Alice turned pale. She was afraid that something would hurt Kitty O'Hara in the hospital.

"Her father let me go there with him and I saw her. She is in the room where the children are who are getting better now and some of them had playthings, most of them were poor children and hadn't any."

Alice sat upright suddenly; she forgot that it hurt her back and her eyes shone.

"I might send them the dresses if the people who gave them didn't mind. There's money enough in my bank to buy dolls to go with them. I didn't want to say anything, but a good many dresses and coats and hats didn't fit Emily Ann very well anyway."

"I'll help you out from my bank if you don't have enough," said Eustace.

He wrote letters, at Alice's dictation, to all the people who had made things, saying that Alice wanted her doll to be just Emily Ann in her old wrapper, and would like to give the things to the Children's Hospital. Of course the givers were glad to have Alice do as she pleased with the things, and some of them even sent dolls to go with the dresses.

A great many dolls are now being fitted to the beautiful clothes that were made for Emily Ann, and Alice is so happy about it that it makes her better. And the doctor says that it is likely that she may be able to carry the dolls herself to the Children's Hospital and see Kitty O'Hara. She says she does hope that Kitty is going to like a dark-eyed and golden-haired doll in a pink silk dress—the very first dress that was made for Emily Ann.

The Conversation Corner

The Corner Children's Vacations

THEIR letters keep coming in, but I will take only those which arrived on time, printing as many of them as the page will hold. Even if we omit the Old Folks' column, I know they will not complain, for although not one out of a hundred of the real old, Old Folks had such vacations in their childhood they are always glad to hear about yours.

ON THE SEASIDE

Dear Mr. Martin: I have been to the shore at Harwichport. I am six years old. I have a brother



almost 3 years old, he goes in bathing and cries because he has to come out of the water. I played in the sand and made railroad tracks and dug wells. I would like to become a Cornerer, as I like to hear the letters read.

Athol, Mass.

BARBARA K.

Dear Mr. Martin: We are having great times here at Pine Point. Uncle J. and Auntie have been making us a visit here. The other day Harold and I found 697 sand dollars. [Would it be proper to say \$697?] Now I want to tell you about three friends down here. There are two dogs named Pyramus and Thisbe. Sandy plays with them a great deal. Mamma says they are bad company for him, for he has learned to run out and bark at everybody that goes by, and sometimes he scares them so they don't dare go by, but we spanked him and shut him up and now he is not so bad. When we knock on the window he looks very guilty and runs home. I inclose a picture of the three friends, although you may think it looks like six. Please write to me soon and tell me if you have any stamps. Good By.

Pine Point, Me.

SYDNEY C.

Sydney's picture only shows two dog-friends, but I find that his original photograph has on its star-board edge a third, which the engraver has cut off altogether! [I should think that was a case of *cut-tailing* surely.—D. F.] What classical taste they must have had down there to select those names, *Pyramus* and *Thisbe*—ingeniously also, for some one who was there told me they called the place *Pine-day*, the last word signifying *do as you like*!

AMONG THE HILLS

... This is our last Sunday in Vermont. I am afraid my dolls have been rather neglected. [See Corner of Aug. 22.] I have had so many live playthings. Eleven pigs about half a foot long, a colt, a calf, chickens, turkeys, lambs, sheep, a dog, cats, a kitten, and my two cousins. My New Bedford address is —

Union Village, Vt.

JENNETTE S.

Dear Mr. Martin: We got up here all right. [See Corner, Aug. 22.] We stayed in Methuen two nights because it rained. We had a good drive up here, even though it did rain. This letter may be pretty short, because we are going rowing and swimming this morning.

Holderness, N. H.

WARREN T.

... We got here all right and we are all having a very good time here, usually following this routine. We get up, have breakfast, not all at once, for some come in at 9, then go fishing till half-past ten, when we go rowing till eleven. Then we go in bathing. Warren and I can swim pretty well. After that we have dinner, then wait a while and have dinner. [Do you mean that you have two dinners? Just like hungry boys!] Then we read an hour or so, then go rowing, have supper [only one supper?] and go to bed. So far we have only caught and kept two black bass, both of which we had cooked for supper. I caught the first one off the wharf fly-fishing; my father played it out and landed it, for I had never landed gamey fish before. Warren wants me to go out rowing now, so Good By.

The Asquam.

JOHN T.

Dear Mr. Martin: It is beautiful here where I am spending the summer—the woods, the fields, and

especially Mt. Monadnock. We are very near it and in pleasant weather we enjoy watching the lights and shadows on it as it looms up before us. Yesterday we climbed it. It was pretty rough, but we were repaid when we reached the top. Thirty-seven lakes can be seen from the summit. We have quite a farm here—a horse, a sheep, a cat, a bird, a little black pig, two cows, two rabbits, two dogs, and hens and chickens. We enjoy having so many animals around as living on the farm is so different from the city. Winter and school come so quickly we try to have the best time we can while the summer lasts. We cannot go anywhere without having to go up or down steep hills, it is so mountainous.

Marlboro, N. H.

ESTHER M.

I remember very well climbing old Monadnock, almost fifty years ago, with a young and merry party, which included John T.'s great-aunts, as also hearing Esther's grandfather preach up among those hills that very summer!

IN THE "OLD COLONY"

We spent our vacation at Saquish Point, three and one-half miles across the bay from Plymouth. Clark's Island and Standish Monument are opposite us. Saquish means "plenty of clams." The old house of the picture is a few hundred feet from ours. You may be surprised to know that this was once the residence of the great-great-grandfather of Abraham Lincoln, Benjamin Hanks, who came to Plymouth about 1699. His son William was the grandfather of Nancy Hanks, the mother of President Lincoln. In the chimney down stairs there is a secret closet, where it is said they hid from the Indians. The old well is about fifty feet from the house, and the water is just as good as town water. I hope all the Cornerers have had as pleasant vacation as I have.

Plymouth, Mass.

AMELIA C.



IN Y. M. C. A. AND STUDENT CAMPS

Dear Mr. Martin: We numbered about twenty-five in all in the Y. M. C. A. camp at Westport Harbor, now known as Acoaxet. The beds in our tents were filled with straw and rested on a wooden floor. Every morning we took out our blankets to air. We went in bathing every day, which was a lot of fun. We played ball, cricket and quoits. Each day two boys and a man served; that consists of setting the table, wiping the dishes and bringing the water. One day I went out fishing. We rowed out and anchored. We used crabs for bait which we had gathered in the morning under the rocks. I caught one tautog and then—[Yes, we know what happened then!—D. F.] We stayed out there two hours more, by which time I was well again. I caught nine, besides two blow fish.

The first night Mr. Davidson, our leader, said, "If you want a camp fire, you must shack wood." So after supper we went along the beach and gathered a large pile which made a bright fire. This we did every night and sang songs and hymns. At the close one of the men read a Bible verse and explained it, and then we went to bed. One afternoon we all walked over to Little Compton and saw the old graveyard in which is buried the first white woman born in New England. [Wasn't she Elizabeth Pabodie, daughter of John and Priscilla Alden? If so, she was of course the very great-grandmother or aunt of almost all of you!] After two weeks of jolly times we came home in fresh coats of tan.

Fall River, Mass.

FRED A.

Dear Mr. Martin: I began my bicycle trip at the close of school work, setting off in the direction of direction of "Sackett's Pond," and picking up two schoolmates. It was a good afternoon's ride, forty-five miles to Fitchburg, where we arrived somewhat leg-weary and mud-bespattered, but after getting something to eat and a room we strolled about the city. The next morning we continued our journey toward the Connecticut. At Athol we dined royally—a little too much so, for strawberry shortcake and whipped cream, washed down by root-beer, is not

the best dinner for a bicyclist! We descended by a two mile coast to Miller's Falls, and then ten miles up the river to East Northfield, nestling among the great hills. This was our journey's end, for we had come ninety-eight miles to attend the Northfield Student Conference.

We were welcomed to our tent by a brother of that "fine looking boy from Iowa" you mentioned in the Corner [July 11]. We soon had our school banner flying between the two tents and watched similar preparations going on all about us. When we went up to the Auditorium for the first session of the conference and mingled with the hundreds bent on something more than recreation I experienced a new feeling. The whole campus resounded that night with the cheers of the different delegations, and once we had to jump out of bed to respond to a cheer for our school. All the afternoons and evenings were devoted to outdoor recreation. There were hills to climb, boating and swimming on the Connecticut, baseball, tennis and golf. Every evening we all assembled on Round Top and conducted our meeting in the open air under the pine trees within a few feet of Mr. Moody's grave.

We did not forget our national anniversary, in the evening marching by delegations to the Auditorium, the West Pointers in full uniform, the twenty Japs, and all the different colleges displaying their own colors—a handsome sight. The Canadians who had celebrated their Dominion Day shortly before participated with us, for as our orator gravely remarked, "If it hadn't been for England we should not have had any 4th of July." The bonfire later, with bands of boys dancing around it, was worthy of the occasion. Our ten days were well spent!

Andover, Mass.

THAXTER E.

A NEW YORK BOY IN NEW ENGLAND

Dear Mr. Martin: We decided to take our vacation this year in New England. We went to New York, where we saw them digging for a big subway. We went through Connecticut along Long Island Sound, the branches of which we could see from the railroad. In Boston we took the Elevated Road to the North Station, went to Andover and stayed one night, then to Chester, N. H. We had a fine time out there, went haying and had lots of fun. One day we went to Hampton Beach; we went in bathing, which was great fun, jumping the waves when they came in. The tide was coming in. To get to the beach we had to go to Salem, N. H., from there on trolley cars to the beach. On the farm they had 2 horses, 2 cows, and 1 sheep, also 2 cats. We came home by way of Providence Line steamer to New York, having had a delightful time.

Western New York.

KENNETH B.

FROM THE PACIFIC COAST

Dear Members of the Corner: I see that Mr. Martin wants us to tell about our vacations. We were in Sonoma County, in a pleasant little town of Cloverdale, right down in a nook among the hills. The Russian [Rushing?] River flows near. Everybody is busy in this valley in the summer in their vineyards. While there my father and I went down to Asti, the colony of Swiss and Italians, and saw



their vineyards. I have a new bicycle and rode it a good deal this summer.

Niles, Cal.

MARY H.

In order to have the award perfectly impartial, I appointed two wise ladies for a committee, asking them to select the letters which, on the whole, best described a vacation, but taking into account also proper length, handwriting, good grammar, etc. They decided (independently) to give the first prize to Fred A. of Fall River, and the second prize to Esther M. of Cambridge. They reported, however, that Kenneth B., Sydney C., and John T. came so near winning the second that they ought to be honorably mentioned.

Mr. Martin

The Experience of Repentance*

By Rev. A. E. Dunning

The titles to many of the Psalms seem to have been chosen because they fitted events in the life of David. They were not always historically accurate. The Hebrew editor of the Psalms described the thirtieth as A Song at the Dedication of the House; a Psalm of David. David did plan to build the house of the Lord as was shown in last Sunday's lesson, but he did not even begin to lay its foundations. The Fifty-first Psalm is appropriate to the attitude of the mind of David when, convicted of the crime of murdering a faithful subject after robbing him of his wife, he confessed to the prophet, "I have sinned against Jehovah." This Psalm, therefore, may fitly be taken to illustrate that pivotal event which changed and darkened the career of the man whom God had called into closest intimacy and had chosen to represent himself to his people. But it is not confined to any one sin. It does not belong exclusively to any one life. It can be understood only by those who have passed or are passing through the experience of repentance; and it fits every such experience. It includes:

1. *The knowledge of one's own sins.* The singer is speaking, not of others, only of himself. He cannot escape the consciousness of his sin. "I know my transgressions; and my sin is ever before me." When he was pursuing or satisfying his desires, he did not know his transgressions, he did not think of them. But when the satisfaction had been enjoyed, when David had destroyed a happy home and had taken the life of an honorable, innocent and devoted servant to hide his crime, then the picture was placed before him of another man doing what he had done; and he, moved by the sense of justice and by human sympathy, had promptly condemned the wicked deed. Read 2 Sam. 12: 1-6. Under the prophet's solemn charge, "Thou art the man," he saw himself as he was. Only a little while before he did this great wrong, he had gone apart by himself and sat before Jehovah, overwhelmed by his great kindness in making him a king and promising to establish his family in perpetual royalty. Compare chapter 8: 18-20 with 12: 7-12. In both scenes the same man appears.

Sins differ from one another and so do men. But the experience of repentance is the same in all in this respect, that sin is seen to be dishonor to one's self by one's own act. It is the contrast between what one knows he ought to be and what he is. "The evil which I would not," said the apostle, "that I practice." Then the evil seems to be an enemy outside of us which we have allowed to take possession of us. If it were not, we should despair. "It is no more I that do it, but sin which dwelleth in me."

2. *The knowledge of the meaning of holiness.* David knew God by what God had done for him and he knew that God knew him by what he had done against God [v. 4]. He had condemned to death the rich man who had robbed his poor neighbor of his one ewe lamb, and then had

been made to see himself in that rich oppressor. But God's goodness now stood out in such sharp contrast against his ingratitude that he lost sight for the moment of his cruelty against his neighbor. "Against thee, thee only have I sinned," he said. If he could have restored Uriah to life, and given him back his home, that would not have cleansed himself. His own blackness of heart would have remained against the background of the whiteness of God's holiness.

Restitution for wrong, when it can be done, is not repentance, though it may be an evidence of repentance. The sinner cannot cleanse himself. He cannot know repentance till he cries to God, "Wash me thoroughly from my iniquity, and cleanse me from my sin." He cannot know the meaning of holiness till he can say believing, "Wash me, and I shall be whiter than snow." The singer of this song knew his sin; and knew that God could create a clean heart in him, could blot out all his iniquities, could establish truth within him and renew in him a steadfast spirit. That is an experience to which many a great sinner can bear witness; and many who know such great sinners can testify to the genuineness of their repentance.

3. *The vision of what a forgiven sinner can be and do.* The writer of this Psalm had not gained the peace and strength which comes from forgiveness realized. But he saw what that condition might be. It would be a joyful consciousness of the presence of God, a spirit willing to serve him [vs. 11, 12] a disposition and a power so to show other sinners what God was that they, too, would repent and return to him [v. 13]. When God should open his lips praise would flow forth to him [v. 15].

The singer knew that no rite or formal sacrifice could atone for his sins, or make him at peace with God [v. 16]. But he had learned that sincere sorrow for his wrongdoing, joined with the sense of his own weakness in an appeal to God for deliverance from the power of sin would not be in vain. "A broken and a contrite heart, O God, thou wilt not despise." No penitence could restore to life and

happiness the man whom David had wronged, nor make David again what he had been in the eyes of his people, nor avert the consequences of his sin which would henceforth shadow his life. But repentance would restore him to divine favor, and to the manhood he had forfeited.

This Psalm shows that sinning men experienced repentance and came into fellowship with God when Christ was not yet known; and that they preached the gospel of repentance and salvation so effectively that sinners were converted to God and knew the joy of his salvation. But a clearer revelation of his loving kindness and the multitude of his tender mercies in blotting out transgressions came to the world through the Son of Man. We who have sinned and repented and have had the joy of salvation restored to us can preach a better gospel than David did. We can wield a greater influence to banish sin from men's lives and make them know wisdom and receive truth within; but not to do this is to sin against the light which has come to us in Christ through the grace of God.

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* International Sunday School Lesson for Oct. 18. David's Confession. Text, Psalm 51.

A Faithful Sunday School Worker Gone

News of the death of Rev. George C. Haun of Madison, Wis., came with startling suddenness to the rooms of the Congregational Sunday School and Publishing Society, Oct. 1. Letters had been received from him as late as Sept. 5, in which his work for August had been described and large plans proposed for the weeks to come up to the middle of October. He had been, so far as we know, in his usual good health. It is a great loss to the Sunday school work and indeed to all the missionary



work of the state to which he had devoted himself with all the strength of his enthusiastic nature.

After spending two summer vacations in missionary work in Wisconsin Mr. Haun was offered a six months' position as superintendent of the missionary work in that state, to which he went with his bride in the spring of 1892. On the completion of this probationary period, he was without hesitation employed as the permanent representative of the society.

Mr. Haun was full of sympathy with those among whom he labored, and had a hearty appreciation of all that was good in them. His manner of speech was winning and effective. The spring, summer and autumn of each year were devoted to the strictly Sunday school missionary and evangelistic work, mainly among the lumber camps and new settlements in the northern part of his state, while in the winter he would tell the story of this missionary work in a simple and moving way to the churches in the older and wealthier regions of the South. In response to the interest thus awakened, many gifts both large and small, from the living and from the bequests of those who had passed on, came into the treasury of the society. He was in close touch and most affectionate co-operation with the Home Missionary Superintendent of the state and they planned and carried out many campaigns together. His two visits among the eastern churches, in the first of which he was accompanied by his wife who was in warm sympathy with his purpose and life, are vividly remembered by many of our people. He leaves a wife and three children.

In and Around Chicago

Centennial Week

The exercises have been interesting from the first. Pastors responded to the request of the committee and made the city prominent in their sermons. Monday there were Indian games at Lincoln Park, a band concert on the Lake Front, and a reception by the Historical Society for the old settlers. Tuesday there was a reunion of the descendants of the Kinzie, Whistler and Swearingin families at the Auditorium Hotel. A parade in the evening exhibited the industrial and civic progress of the city. A peculiarity of this parade was the absence of music, save by

three independent bands, inasmuch as the musicians of Chicago, indignant at the employment of the National Marine Band, broke their engagement and refused to play, giving as an excuse the fact that members of this band were non-union. The parade was not injured by their absence. Wednesday the stockyards were open to visitors. An old settlers' reunion in Memorial Hall, Public Library building, was one of the features of the celebration. The banquet to visiting mayors at the Auditorium was attended by 350 people. Mayor Harrison gave the welcome of the city. There were a few speeches from the guests and a poem on the Centennial by Joseph Jefferson, now playing in the city, was read. The original in Mr. Jefferson's own hand will be kept as one of the precious relics of the celebration. The address of Mayor Low of New York was a tribute to the energy of Chicago, and a faithful exhibition of its needs. Mr. Low thinks the gain in municipal government within the last decade even very great, but altogether inadequate to the demands. The two greatest dangers at present are that franchises will be granted for less than their worth and be insufficiently guarded and that the city will suffer from the dishonesty of contractors or employees, in other words from "graft."

A Mortgage Burned

Sunday evening, Sept. 27, will not soon be forgotten by South Church. The week before witnessed the payment of the last dollar due on its nearly \$28,000 debt. This means that within the last two years for current expenses, benevolence, a new organ and the debt, the members of this church have pledged and paid over \$52,000. There are no rich men among them and the removing of this burden of debt means an amount of sacrifice of which few can have any idea. A brief address on the building of the church was made by Rev. E. F. Williams, pastor from 1873 to 1891 and another by Pastor Thorp on the raising of the debt. Great interest attached to the report of Mr. Frank I. Packard, treasurer, and to the release of the mortgage to Mr. H. C. Johnson, chairman of the trustees, who gratefully received the papers and then burned the mortgage in the presence of a jubilant congregation.

Seminary Opening

This occurred Sept. 30. The introductory lecture on Personal Religion in Israel before the Exile was by Prof. E. T. Harper. About

100 students are present. The notable increase is in the Scandinavian department. Dr. George has been encouraged by the response made to his appeals for aid to meet the necessary deficit each year. Meanwhile, not less than half a million dollars should be at once added to the endowment.

Loss of Two Notable Men

Henry D. Lloyd, the friend of labor, a writer on economic subjects, best known for his arraignment of the methods of the Standard Oil Company, in his book, entitled, *Wealth versus Commonwealth*, and his report on *A Country without a Strike*, died of pneumonia, Sept. 27. Mr. Lloyd had insisted that a demand should be made of the Common Council Monday night to refuse to consider the request of the street car companies for a renewal of their franchise, and to refer the whole matter to the people to decide either for or against municipal ownership. His death prevented the plan from being carried out. The city has no money with which to purchase the property of the car companies, nor is it at all probable that the people are ready for municipal ownership. What they do want is the best possible street car service, for which they are willing to pay a reasonable fare and grant a reasonable franchise. Mr. Lloyd was formerly an editorial writer on *The Tribune*, and was recognized by those who knew him as a man of unusual ability and deeply interested in the welfare of the working classes.

Henry J. Willing, who died Sept. 26 at Jefferson, N. H., and was buried this week at Manchester, Vt., was one of the merchant princes of Chicago. He was formerly one of the partners of Marshall Field and helped build up his immense business. Ill health caused his retirement from active work some years since, but as a Presbyterian elder and interested in the benevolences of his church he has led a life of great usefulness. His wife is a daughter of the late Judge Mark Skinner.

Chicago, Oct. 3.

FRANKLIN.

The Church Prayer Meeting

Topic, Oct. 11-17. Machine and Spirit in Christian Work. 1 Cor. 12.

Overorganization versus underorganization. Examples of successful combination of both. Safeguards against perfunctory service.

[For prayer meeting editorial see page 498].

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The Literature of the Day

Dr. Gladden as a Biographer*

The walls of Dr. Gladden's study tell how much great men have been to him, and how much he believes in the inspiration of truth mediated by persons. Hitherto most of his writings have been interpretive of principles of theology, sociology and practical religious life. This volume reveals him as one who might with good conscience devote the autumn and winter of his life to writing about the men with whom he has been a contemporary as a religious and civic reformer.

These studies of Dante, Michaelangelo, Fichte, Victor Hugo, Wagner and Ruskin, were first given as lectures at Harvard University last winter on the William Belden Noble foundation. The choice of such men as witnesses of Jesus, the Light of men, indicates Dr. Gladden's breadth of view, and also an altering attitude of the formal religionist toward the informal religionist. "Not one of these men," as Dr. Gladden says, "was professionally or distinctively a religious teacher; some of them would have found it difficult to pronounce any of the formularies by which various ecclesiasticisms test their adherents; but not one of them could have been the man we have known or could have uttered the message that was given to him but for the presence in his life of that Spirit whose incarnation Jesus was." To write as Dr. Gladden has about these men, or as Rev. John Kelman, Jr., recently has written about Robert Louis Stevenson, is indicative of the dawn of the era when the kingdom of God is transcending the Church in men's thoughts.

No specialist in literature, philosophy or art coming to this book, can expect to discover any fresh facts. But he, as well as the average reader, may find in it suggestive comment on facts. Dr. Gladden writes clearly and with not a little color, for he is a hero-worshiper, and a lover of beauty in art, poetry and music.

RELIGION

The Teachings of Jesus Concerning Wealth, by Gerald D. Heuvel. pp. 208. F. H. Revell Co. \$1.00 net.

Abounds not only in sound scholarship but sound humanity. The progressive conservatism of the Master was not an indifference to the people's economic conditions, but a devotion to truth rather than systems. The writer considers that Jesus was not opposed to the rational employment of wealth, but only to lazy and selfish indulgence. The unholy influence of money is, however, strongly emphasized, but the writer fails to find in socialism any appeal to character.

The Enlargement of Life, by Frederick Lynch. pp. 188. G. P. Putnam's Sons. \$1.00 net.

These sermons are fine specimens of a broadly human conception of religion as contrasted with the merely clerical conception, still so common. The title of the book is fairly descriptive of its contents, Christianity being a life, rather than a holding of a series of propositions. The argument is so winning and the definitions back of it so clear, that it is effective in making skepticism unreasonable. Here is a collection of pulpit talks that are not theological but sympathetic and experimental, given in a style that is not rhetorical but direct. They were preached in the "old church on the hill" in Lenox.

* **Witnesses of the Light**, by Washington Gladden, D. D. pp. 285. Houghton, Mifflin & Co. \$1.25.

The Teacher and the Child, by H. Thistleton Mark. pp. 165. Fleming H. Revell Co. 75 cents net.

An application of the principles of the best educators to the work of the Sunday school teacher by a man in thorough sympathy with Sunday school work. Although thoroughly English in tone, there is surprisingly little here that does not apply to American Sunday school teaching. The clearness of statement, the distinctness of illustration, and the blending of the inspirational with the intellectual make the work one of special value to all Sunday school teachers who are really interested in their work.

The Mysteries of Mithra, by Franz Cumont. pp. 239. Open Court Pub. Co. Chicago. \$1.50 net.

A study of the Oriental religion which contested for more than a century Christianity's claim to the conquest of the Roman empire. Although favored by most of the emperors from Commodus to Diocletian as well as by Julian, and although having a strong popular hold, it is known only through ruins and inscriptions. This volume is a commentary on a collection of such monuments from the Scottish wall to the coast of Asia Minor. Professor Cumont has made his inferences with scientific care and historic imagination, and the volume is an important and valuable contribution to the study of religion.

Illustrations for Sermons, by Clarence Edgar Rice. pp. 211. G. P. Putnam's Sons. \$1.00 net. Some unbacked incidents here find a place but perhaps the book's chief value is its suggestive working over of old illustrations.

A Treatise of Reformation without Tarying for Anie, by Robert Browne. Paper. Cong. Union of England & Wales. 15 cents.

The first English edition of Browne's famous tract, from an American reprint. Of the original, printed in Holland in 1582, only three copies are known to exist. A sketch of the author precedes the tract, also a reproduction of the original edition of his works.

FICTION

A Doctor of Philosophy, by Cyrus Townsend Brady. pp. 302. Chas. Scribner's Sons. \$1.50.

A perfect woman, the daughter of a man of fabulous wealth, wins the degree of Ph. D. by an essay on the Negro problem, becomes affianced to an M. D. who had snatched her from a burning building, devotes herself to the work of solving the great problem, discovers that she is the illegitimate daughter of an octoroon mother, breaks her engagement, marries a clergyman of noble character with a strain of Negro blood, recoils from him because he is a Negro, goes mad and commits suicide. There are fine passages in this overwrought, painfully hysterical novel, but the curtain falls on ruined lives, leaving the problem unsolved and the impression that it never can be solved.

A Master Hand, by Richard Dallas. pp. 257. G. P. Putnam's Sons. \$1.00 net.

An exceedingly clever detective story which takes possession of the reader perforce when he has once begun it and holds him to the end.

His Little World, by Samuel Merwin. pp. 201. A. S. Barnes & Co. \$1.25.

A story of a diamond in the rough, a Michigan lumberman and sailor, told just as it might have happened. It is a series of mental photographs of humble country people, combining comedy and tragedy, reproduced with a faithfulness to life that constantly impresses the reader.

Fishin' Jimmy, by Annie Trumbull Slosson. pp. 66. Chas. Scribner's Sons. \$1.00.

A new and well-illustrated edition of this beautiful pathetic story, which has held its popularity for more than a dozen years.

The Monarch Billionaire, by Morrison I. Swift. pp. 317. J. S. Ogilvie Pub. Co., New York. \$1.00.

A story of social protest which is more an economic tract than a story. It argues the case against the present business tendencies of America by the method of the *reductio ad absurdum*, saving society by the rebellion of the wage owners just as it is about to pass under the domain of an absolute industrial tyrant. Its theories are extreme, its art suffers from its preoccupation with theory.

The Man in the Camelot Cloak, by Carlen Bateson. pp. 320. Saalfield Pub. Co., Chicago. \$1.50.

Historical romance is here combined with a detective story. The author has pieced out and altered to his own taste the facts regarding the discovery of Aaron Burr's plot.

YOUNG FOLKS

The Spy of Yorktown, by Wm. O. Stoddard. pp. 229. D. Appleton & Co. \$1.25 net.

A well-invented boy's story of patriotism in the Virginia campaigns of the American Revolution. Lee Bowie is a manly fellow, naturally drawn, and Mr. Stoddard's skill brings him through the perils of secret service with the enemy without the necessity of lying. The book reflects the kindlier recent feeling of our people toward the British who at the time of the Revolution were engaged in the attempt to subdue their fathers.

Following the Ball, by Albertus T. Dudley. pp. 316. Lee & Shepard. \$1.00 net.

A well-told school tale with football as its chief point of interest. Not only in good descriptions of games, but in suggestions for playing, the author has put things in a way that the boys will like, while the manliness of the story will win parents' approval.

The Dew-Babies, by Helen Broadbent. pp. 319. E. P. Dutton & Co. \$2.00.

A prettily written fairy book, with almost too much plot and a bit of blindness here and there, but with many pleasant incidents and the proper amount of living happily ever after.

Winifred's Neighbors, by Nina Rhoades. pp. 224. Lee & Shepard. 80 cents net.

A lovable little girl, lonely in spite of pleasant surroundings, has a number of stirring experiences, wins friends by her sweetness and patience and finds her "real home" at last. A wholesome story though not specially original in plot or telling.

Little Betty Blew, by Annie M. Barnes. pp. 294. Lee & Shepard. \$1.00 net.

Although none too probable, this story of the achievements of a little South Carolina maiden in winning the love of some Indians is pleasantly told.

MISCELLANEOUS

The Clerk of the Woods, by Bradford Torrey. pp. 280. Houghton, Mifflin & Co. \$1.10 net.

Mr. Torrey has a happy art of choosing titles, and has not failed in this chronicle of a year's impressions and observations. He is one of the most interesting of our literary naturalists, and his chapter headings are tempting invitations. The flavor of wood and meadow, mountain and shore interpreted with thoughtful and genial humor, is in them, and we like the papers all the more for their discursiveness.

Life and Letters of Horace Bushnell. pp. 601. Chas. Scribner's Sons. \$3.00.

The new edition of Bushnell's works, begun by the publishers last year, the centenary of his birth, is enlarged by this volume, uniform in style and binding with the others. Though this biography was first issued twenty-three years ago, it contains material, especially in Bushnell's letters, of much value, not to be found elsewhere. It will doubtless have a permanent sale.

The Exact Science of Health, Vol. I.—Principles, by Robert Walter, M. D. pp. 302. Edgar S. Werner Pub. Co.

Dr. Walter offers us the first volume of a large work founded upon his formulation of life's great law, which he considers the complement of Newton's law of gravitation. This law in his statement of it is: "Every particle of living matter in the organized body is endowed with an instinct of self-preservation, sustained by a force inherent in the organism, usually called vital force or life, the success of whose work is directly proportioned to the amount of the force, and inversely to the degree of its activity." We cannot follow the author's development of his thesis. Its originality and validity rest upon the proportionate element included in the latter half of his definition.

French Music in the XIXth Century, by Arthur Hervey. pp. 271. E. P. Dutton & Co. \$1.50 net.

Outlines the history of musical composition in France from Méhul to Bizet and Saint

Saëns. It is generally too brief to be of great interest, except to students of music, but the criticisms of the work of Rossini, Meyerbeer, Gounod and Berlioz are full enough to be interesting to the general reader.

Elements of Political Economy, by James Bonar, LL.D. pp. 207. E. P. Dutton & Co. \$1.00 net.

A sketch of economic doctrine as taught at the present time in England. The facts that the special illustrations are all from British affairs, and that the author, despite his evident effort for clearness, often fails to make the reader quite certain what he is driving at, make the volume of comparatively little value to ordinary Americans.

Old Paths and Legends of New England, by Katharine M. Abbott. pp. 484. G. P. Putnam's Sons. \$3.50 net.

Encouraged by the demand for her booklet, *Trolley Trips*, Miss Abbott has prepared a volume made up of bits of history, literary allusions or quotations referring to eastern Massachusetts cities and towns. Although

Portsmouth, Providence and Newport are included, the title seems broader than the book deserves. If Miss Abbott had put as much work into the writing as in collecting material we should have been able to praise her volume highly. Unfortunately her paragraphs are often so involved that patience fails before the meaning is grasped.

The History of Johnny Quae Genus. pp. 251. D. Appleton & Co. \$1.50.

A handsome reprint of one of the popular books of easy rhyme which amused the forefathers in England. Johnny was a foundling brought up by Doctor Syntax, and the account of his curious and unmoral adventures is founded upon Gil Blas. The original illustrations by Thomas Rowlandson are reproduced in color.

Plain Hints for Busy Mothers, by Marianna Wheeler. pp. 57. E. B. Treat & Co., New York. 35 cents.

Intended as an aid to busy mothers who must take the whole care of their babies. Sensible and with helpful illustrations.

Book Chat

Lewis Hind, for long editor of *The Academy* has resigned, and his successor will be Teignmouth Shore.

Dr. W. Robertson Nicoll's life has been written by Miss Stoddart of the *British Weekly* staff, who writes under the pen name of Lorna.

Jules Verne denies the report which has been widely circulated and brought him much sympathy that he has been threatened with blindness.

Admirers of Booth Tarkington will be glad to hear of his new romance, *Cherry*, to be issued by Harper & Brothers in holiday style, with Keller's illustrations in color.

Sixty copies of a Whittier curiosity, *A New Year's Address*, in rhyme, "to the patrons of the *Essex Gazette*, 1828," will appear shortly for the pleasure of book-collectors.

An Irish romance, *The O'Ruddy*, which Stephen Crane left partly finished, has, in accordance with the wishes of the author, been completed by Robert Barr, and will soon be issued.

The current number of *Masters in Art* is devoted to Puvion de Chavannes, who is best known in this country for his decoration of the main staircase of the Boston Public Library.

Bookmen are running for office in New York this fall. Jacob A. Riis has been asked to stand for Richmond Hill, Queen's Borough, and George Haven Putnam may accept the nomination of the Citizen's Union for alderman in the Nineteenth District.

Evelyn Whittaker proves to be the name of the author of *Miss Toosey's Mission* and *Laddie*, which were published anonymously. Little & Brown give no further information in connection with her new story, *Gay*, except that she is an English writer who dislikes publicity.

We have received the first and second numbers of the *Holiday Magazine*, published for American boys and girls by the Holiday Publishing Company of New York. It is intended for the younger young folks and has good original stories, sketches and poems with clever pictures.

One of the latest books, *World's Children*, is the record of a gifted family. Miss Dorothy Menpes, a young girl only about nineteen years old, has written the text. The hundred illustrations of foreign children are by her father, reproduced by her sister, and engraved and printed at the Menpes press.

Another brilliant family collaboration is found in *Ballads of New England History*. Written by Dr. E. E. Hale, E. E. Hale, Jr., Arthur, Herbert, and the late Robert B. Hale, during the last twenty years or more as a diversion, it is now to be published with illus-

trations by Philip and the Misses Ellen and Lillian Hale.

The current *McClure's* is unusually good and the best thing in it is *The Babies of the Zoo*, giving stories of the young elephants, camels, and hippopotamuses born in captivity. It is illustrated by amusing photographs of the ungainly "babies" and their mothers. Children will be delighted with it.

An exceedingly discriminating comment on *The Call of the Wild* is made by one appreciative critic who says: "To me it is better art than Seton's or Ollivant's or Roberts's. Ollivant's Bob always seemed to me to be just an extraordinarily canny Scotsman walking on four legs instead of two and wearing fur instead of frieze. London's Buck is a Dog! Always a dog."

Mourning will be universal that "Pa Gladden's" earthly course is run. Elizabeth Cherry Waltz, author of the charming stories about this serene, truth-loving old Christian, died suddenly, Sept. 19, at her home in Louisville, Ky. The *Century Magazine* has in hand from her pen a Christmas story for its 1903 holiday number, and we understand that one other story is still unpublished.

Dr. C. E. Jefferson's new book, *Things Fundamental*, is to be brought out in satisfactory shape by Messrs. T. Y. Crowell, who announce also another book by one of our pastors, *The Cross Builders*, by T. Calvin McClelland. Admirers of Anna Robertson Brown's little booklet, *What is Worth While?* will be interested to know that the author, now Mrs. Lindsay, has written a more ambitious book along ethical lines, entitled *The Warriors*, also published by the Crowells.

The Century Magazine for the coming year will offer a series of articles by John Burroughs on Current Misconceptions in Natural History which will renew the discussion which his recent article in *The Atlantic* called forth. Ernest Thompson Seton, of a differing nature school, will contribute sketches of wood life called *Fable and Wood-Myth*. New Thackeray letters written on his visits to America will enlarge our acquaintance with the great novelist at a period of special interest to Americans.

We are being kindly enlightened by some publishers as to the pronunciation of proper names. It seems that in the case of the Belgian author, Maeterlinck, the correct way is *Mahterlink* not *Mayerlink* or *Metterlink*, as we often hear it. The pronunciation of Potoeka is *Pototska* and a Countess of Potoeka is the wife of a Count Potoeki (*Pototski*). Paul du Chailou once corrected a woman who pronounced his name in the Continental fashion, "Shai-u." "Madam," he said, "say to me emphatically 'Shall you? Shall you,' and you have my name."

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 11, Sunday. *Casting Out Fear*.—1 John 4: 7-21.

Our approach to God suggests this definition. It is by the method of experience and sympathy. Only love can really come into acquaintance with love. We may safely use this definition as a test of our theology, if we remember also the other definition or description which John gives—that God is light. God's love is never founded on ignorance or compromise with evil. To compromise with our sins would be God's disloyalty to the universe and his unkindness to ourselves. But when we come into loving sympathy with God, that love must cast out fear. We cannot fear his purity when we desire it with all our hearts.

Oct. 12. *Loving God's Children*.—1 John 5: 1-12.

The social thought lies deep in the apostle's teaching, and the test of the highest obedience to the first great commandment is intelligent obedience to the second. Overcoming rests upon the life Christ gives. We must hold to God in order to overcome the world. And faith is a present victory, not merely one to come. In proportion to our faith we have already overcome the world.

Oct. 13. *Asking According to His Will*.—1 John 5: 13-20.

The confidence of the eternal life is the very spirit of prayer. We ask as sharers of God's purpose and companions of his will. Asking in accordance to his will, therefore, is the natural attitude of prayer. To ask otherwise deliberately is to contradict our own highest wish and thought. We are kept of God, but there is an element of self-keeping. It is the instinct of holiness, which at last should work as unconsciously and surely as the instinct which keeps our feet in the path, or our hands from the fire.

Oct. 14. *A Pastoral Letter*.—2 John 1-13.

The pastor's rejoicing in the true lives of his flock finds warm expression here. There were corruptors abroad; the test of teaching, which the letter suggests, is the confession of Jesus Christ. When our enthusiasm for him is chilled by any teaching, it is time to suspect that teaching, and come back to him.

Oct. 15. *A Letter to a Friend*.—3 John 1-14.

What contrasted characters—Gaius, who had the witness of the church to loving works, and Diotrephes, "who loveth to have the pre-eminence." The type of Diotrephes is not extinct, although Christ warned the disciples against it. The type of Gaius is more common still, or there would be no good days for our churches.

Oct. 16. *The Revelation of John*.—Rev. 1: 1-8.

This wonderful book belongs to a type of writing which was common in the time, but among all the books of the kind, both ancient and modern, it is by far the greatest. It begins with a blessing on him who reads and hears and keeps the teaching. But we shall get little from it if we approach it in a mathematical or materialistic spirit. Much of it is rapt vision expressed in rhythmic prose that nearly approaches verse. Its deepest mark is devotion to Christ. By that it vindicates its place in the canon of the New Testament.

Oct. 17. *The Vision of Christ*.—Rev. 1: 9-19.

Note the words of Christ. Compare his promise before he ascended and the corresponding claim of all power in heaven and earth. It is a vivid mystical picture, do not try to realize it as if it had the sharp outlines of a steel engraving. But let the awe of the presence of Christ be tempered by the remembrance that he who saw the vision and fell at Christ's feet, as one dead, is he who wrote that "God is Love."

Some Choice Passages Culled from Edwards's Writings

Christ Manifested in Nature

He who, by his immediate influence, gives being every moment, and by his spirit actuates the world, because he inclines to communicate himself and his excellencies, doth doubtless communicate his excellency to bodies, as far as there is any consent or analogy. And the beauty of face and sweet airs in men are not always the effect of the corresponding excellencies of the mind; yet the beauties of nature are really emanations or shadows of the excellency of the Son of God.

So that, when we are delighted with flowery meadows and gentle breezes of wind, we may consider that we see only the emanations of the sweet benevolence of Jesus Christ. When we behold the fragrant rose and lily, we see his love and purity. So the green trees and fields, and singing of birds, are the emanations of his infinite joy and benignity. The easiness and naturalness of trees and vines are shadows of his beauty and loveliness. The crystal rivers and murmuring streams are the footsteps of his favor, grace, and beauty. When we behold the light and brightness of the sun, the golden edges of an evening cloud, or the beauteous bow, we behold the adumbrations of his glory and goodness; and in the blue sky, of his mildness and gentleness. There are also many things wherein we may behold his awful majesty: in the sun in his strength, in comets, in thunder, in the hovering thunderclouds, in ragged rocks and the brows of mountains. That beauteous light with which the world is filled in a clear day is a lively shadow of his spotless holiness, and happiness and delight in communicating himself. And doubtless this is a reason that Christ is compared so often to those things, and called by their names, as the Sun of Righteousness, the morning-star, the rose of Sharon, and lily of the valley, the apple-tree among trees of the wood, a bundle of myrrh, a roe, or a young hart. By this we may discover the beauty of many of those metaphors and similes which to an unphilosophical person do seem so uncouth.

In like manner, when we behold the beauty of man's body in its perfection, we still see like emanations of Christ's divine perfections, although they do not always flow from the mental excellencies of the person that has them. But we see the most proper image of the beauty of Christ when we see beauty in the human soul.—*From an Observation on the Excellency of Christ.*

Edwards's Covenant with God—Entered Upon When Nineteen Years of Age

Saturday, Jan. 12 (1722), in the morning. I have this day solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was received into the communion of the church. I have been before God; and have given myself, all that I am and have to God, so that I am not in any respect my own: I can challenge no right in myself, I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body, or any of its members: no right to this tongue, these hands nor feet: no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained any thing as my own. I have been to God this morning, and told him that I gave myself wholly to him. I have given every power to him; so that for the future I will challenge no right in myself in any respect. I have expressly promised him, and do now promise Almighty God, that by his grace I will not.

I have this morning told him, that I did take him for my whole portion and felicity, looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience; and would fight with all my might against the world, the flesh, and the devil, to the end of my life. And did believe in Jesus Christ, and receive him as a prince and a saviour; and would adhere to the faith and obedience of the gospel, how hazardous and difficult soever the profession and practice of it may be. That I did receive the blessed Spirit as my teacher, sanctifier and only comforter; and cherish all his motions to enlighten, purify, confirm, comfort, and assist me. This I have done. And I pray God, for the sake of Christ, to look upon it as a self-dedication; and to receive me now as entirely his own, and deal with me in all respects as such; whether he afflicts me or prospers me, or whatever he pleases to do with me, who am his.

Now, henceforth am I not to act in any respect as my own. I shall act as my own, if I ever make use of any of my powers to any thing that is not to the glory of God, and do not make the glorifying him my whole and entire business; if I murmur in the least at afflictions; if I grieve at the prosperity of others; if I am in any way uncharitable; if I am angry because of injuries; if I revenge; if I do anything purely to please myself, or if I avoid any thing for the sake of my ease, if I omit any thing because it is great self-denial; if I trust to myself; if I take any of the praise of any good that I do, or rather God does by me; or if I am any way proud.

Typical Resolutions Made in Young Manhood

Resolved, Never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, Never to do any thing, which I should be afraid to do, if it were the last hour of my life.

Resolved, To think much on all occasions of my own dying, and of the common circumstances which attend death.

Resolved, When I think of any theorem in divinity to be solved immediately to do what I can toward solving it, if circumstances do not hinder.

Resolved, To inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself; also as the end of every week, month and year.

Resolved, Never to speak any thing that is ridiculous, or matter of laughter on the Lord's Day.

Resolved, Never to allow the least measure of any fretting uneasiness at my father or mother. Resolved to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and to be especially careful of it, with respect to any of our family.

Resolved, Constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of.

Resolved, Never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

Resolved, After afflictions, to inquire, what I the better for them, what good I have got by them, and what I might have got by them.

About Brooklyn

A Center of Congregationalism

"The city of churches." Congregationalists may well be interested in the characterization; for not only has Brooklyn seven Congregational churches larger than any in Boston or Chicago, but it also has the largest three in the country, four of the largest seven, five of eleven, and six of the largest twelve in the United States. Estimated from several other points of view—for example, the prominence of its pastors, the growth of its memberships, the size and efficiency of its Sunday schools, and the amounts of its benevolences and home expenditures—Brooklyn borough alone is the peer of any city in its Congregationalism.

Pastors Returned to Their Pulpits

With the return of Dr. Dewey for the first Sunday in October, all the pastors have resumed their duties, most of them reporting themselves greatly refreshed. Dr. Baylis recreated at New Canaan, Ct. Dr. Cadman was at Wellington, near Shrewsbury, diverting himself with antiques, rare books, etc. Dr. Dewey rusticated at Rye Beach, N. H.; while Dr. Dyott united the North and South by spending his vacation at Auburn, N. Y., and Harper's Ferry, W. Va. Dr. Herald regained his strength in the Catskills, while Dr. Hillis spent a busy summer, mingling his vacation days with lectures at various Chautauquas, including the original gathering. Dr. Kent divided his time between the Thousand Islands and Blue Point, L. I. Dr. Lyman's rest days were somewhat delayed by the sad death of his associate, Rev. J. C. Wilson, but he was back in his pulpit the last Sunday in September. Dr. McLeod passed a month each at Devonshire in the north of Ireland and Edinburgh, also a week at Oxford and three weeks at Grasmere. Dr. L. L. Taylor obtained his rest at Spring Lake, N. J.; while Dr. Waters delighted in the beauties of Lake George. Most of Brooklyn's pastors refused to spend their vacations in the pulpit.

Interesting Features

Bethesda's pastor, Dr. Harmon, on the last Sunday in June, requested the members of his Sunday school to reserve their collections during the following ten Sundays when there would be no session. Result: a collection of \$130 on the reopening Sunday—but a little less than the normal offerings for ten good Sundays. Plymouth's Sunday school superintendent, Professor Raymond, propounded "Twenty vacation questions" at the last session in June, and made these the basis of an interesting rally Sept. 26. United expended \$2,000 in improvements, installing a beautiful outfit of over three hundred electric lights. South created a sensation by the threatened overtopping of its spire during a violent September storm; but its pastor, Dr. Lyman, referred to the incident on his return, and assured his people that not the foundations, but merely some of the outside sheetings of the steeple were dislodged. Park is rejoicing in the anticipation of a new church edifice now in process of erection, and is holding its services in the rooms of a neighboring branch of the Young Men's Christian Association.

Pew Assignments at Lewis Avenue

Lewis Avenue is just sending out announcements for its annual pew assignments. This church's method of combining the benefits of pew rentals and free pews is worth noting. While the present church edifice was being completed, a canvass of the parish revealed an almost equally divided sentiment between the two methods of pew assignments. Dr. Kent worked out a system which has proven satisfactory to his parish. Notices are now sent to all the pledged contributors that on a specified evening the pews will be assigned for the coming year. Replies from these contributors state how many sittings are required, and for whom. When the evening arrives, the requests for sittings are sorted into those

for seven or more, six, five, four, three, two or one. Order of choice is then determined by lot, the group of requests for seven sittings being taken first, then for six, etc., down to the ones. The choices are then made on some evening a week or so later. About the same time, also, pledges for the coming year are requested. A few answers to possible queries follow: the average contribution is between eleven and twelve dollars a year for each sitting; the running expenses

of the church have always been met from these offerings; elderly and deaf members of the congregation are given preference without assignment by lot; the system has been almost universally entered into with interest and cordial acquiescence on the part of the last choosers; no preference is given to the officers, several of the most prominent of whom often occupy what are more popularly regarded as the undesirable pews.

OBSERVER.

Nebraska

Consulting State Editors: Dr. M. A. Bullock, Lincoln; Dr. H. C. Herring, Omaha

From the Capital

The Congregationalists of Nebraska are rejoicing over the raising of the required sum, \$9,000, to complete the Girls' Cottage of the Weeping Water Academy. The hall will be used for dormitory purposes, and will also have a large dining-room for boys as well as girls. The academy needs a new building for general work in addition to the cottage. Last year 740 students were enrolled in our five Congregational schools, of whom 550 were in the four academies, and 190 in Doane College. It is said that sixty per cent. of our ablest men who have risen to prominence and success are graduates of the smaller colleges. In this fact alone our Nebraska schools see reason for their existence and work, but they have in addition to this the tried and better methods of instruction which make their diplomas of marked value.

The outlook for the coming year is very promising. The academy campaign for \$167,000 for the four schools—Franklin, Chadron, Gates and Weeping Water—under the vigorous leadership of Rev. G. W. Mitchell showed, Sept. 1, \$34,000 in cash secured, and \$13,000 in unpaid pledges. We are now working for the remaining \$120,000.

The work of these academies varies somewhat with the location, meeting local needs, but each one prepares students for the best colleges and universities in the land, and for first-grade certificates. Music is also made a specialty in each one.

The special state committee of corporate members of the American Board, Drs. Tuttle and Bullock, have done considerable work in seeking to arouse the churches to a feeling of greater interest and responsibility. Under the inspiration of their letters one pastor made a personal canvass of his parishioners in the interests of the Board. The committee have more calls to speak for the Board than they can accept. The home missionary work under the leadership of Supt. H. Bross, D. D., is growing. The cry is for more men and money to prosecute the work. We still have whole counties where our missionary is the only Protestant minister. We need more money to send more men into these destitute places.

In some places there is strong talk of uniting United Brethren and Congregational churches, in harmony with the recent movement. Nebraska Congregationalists are wide-awake to these opportunities, but cautious about surrendering the constitutive principles of our churches and will wait long before doing it. Rev. William Hardecastle, until recently state missionary, accepts the state secretaryship of the Nebraska Y. P. S. C. E. Union, and will give his whole time to that work.

Rev. J. E. Tuttle, D. D., of the First Church, Lincoln, has returned from his vacation in New England, and finds that during his absence the indebtedness on the church has been entirely paid. Rev. C. B. Hamlin of Plymouth Church spent his vacation with his wife on a farm nearby, and Rev. Laura H. Wild of Butler Avenue Church, hers in the lake region of northern Michigan. The Vine Street Church put up a permanent building on the State Fair grounds for a dining hall in the interest of the proposed new church. The gross receipts for fair week were over \$1,200. The pastor spent the last two weeks of September in Michigan, taking a short vacation.

The Lincoln Congregational Club will have its October meeting in the interest of Nebraska Congregationalism; speakers, Rev. John Doane and Dr. H. C. Herring. The club has secured Dr. Nehemiah Boynton of Detroit for Forefathers' Day, and are looking forward to the occasion with pleasure.

The recent State Fair, one of the best in the history of the state, shows that this region, once supposed to be a part of the Great American Desert, is one of the most productive in the world. Its soil is deep and rich and inexhaustible. All it needs is

rain, and for the last two years especially it has had a superabundance of moisture. During the last twenty-five years in production it has averaged well with the other great states of the Mississippi Valley. The state is an empire of itself of varied resources, and Nebraska Congregationalists want to do their share in making it a part of the kingdom of God on earth.

M. A. B.

Omaha and Round About

A church usually requires careful nursing through the period of infancy. Sometimes this period is exasperatingly prolonged. It is pleasant therefore to hear of one which is able to fend for itself from the beginning. Nebraska Congregationalism has just now this cheering experience in the case of the church at Plainview. Last March a little company of people there asked Rev. J. J. Parker, one of our honored ministers, to undertake the organization of a Congregational church in their community. He agreed to do so on condition that the church should be self-supporting from the start. This condition was promptly met, the salary of \$1,000 per year being all pledged before work was begun. On Easter Sunday the church was organized with sixty-five charter members. That no hot house processes had been used is evidenced by the fact that the membership now stands at ninety, while an architect is at work on plans for a church to cost \$6,000, of which sum \$4,600 are already pledged.

The fourth "kingdom campaign" under the direction of Rev. F. F. Lewis, chairman of the state committee on benevolence, began in Omaha, Oct. 4. In these campaigns a company of six or seven people representing our different missionary societies go from church to church, holding two or three meetings a day, all speaking at each meeting. In this way the work is presented in its entirety, and the churches get fresh conception of the relations of the different parts to one another. The experience of past years indicates that attention is arrested and interest excited by this plan in greater degree than by the isolated presentation of our various missionary causes. The present campaign will continue for about three weeks, mainly in the churches of the Omaha Association.

Some slight advance has been made toward the more complete supply of our pulpits since the appeal on behalf of Nebraska which was made in *The Congregationalist* last spring. But progress in this direction is slow. We are beginning to feel that it will be necessary to raise the level of home missionary salaries before we can keep competent men in our outlying churches. There seems to be a growing feeling among our ministers that it is a sheer impossibility to live upon the amount hitherto paid. The cost of living has increased and is increasing in almost every item until there is a hopeless gap between income and outgo. For a normal minister's family, to say nothing of a Rooseveltian family, \$800 and a parsonage is the least amount that will afford a decent maintenance in Nebraska at the present time. How to provide this is a puzzle, but many of us are feeling that it must be provided even if it means the employment of fewer workers.

Doane College opened Sept. 22, with an attendance of a little less than 200 students. President Perry spent most of his vacation in New England, from whence he brought home gifts to the amount of \$2,500, mainly from old friends of the college. A large part of this sum has been devoted to the repair and equipment of the buildings. Nebraska owes a heavy debt to New England for its generous and long continued interest in Doane College. Plans are being discussed for relieving the overcrowded condition of Gaylord Hall, the girls' dormitory. That which seems most feasible is the removal of the music department and the chapel to a new building.

H. C. H.

Record of the Week

Call

BEALS, CHAS. E., Second Ch., Greenfield, Mass., accepts call to Prospect St. Ch., Cambridge.

BOCKOVEN, WM. A., Glenwood, Io., to Livingston, Mont. Accepts.

BUSFIELD, T. E., Utica, N. Y., accepts call to N. Adams, Mass.

CONE, JAS. W., Powhattan, Kan., to Fairfield and E. Fairfield, Vt. Accepts, and is at work.

CRAM, DELBERT W., Valdez, Alaska, to Staples, Minn., a former field. Mr. and Mrs. Cram are on their way to the States.

CUTLER, FRED'K M., Ashland, Mass., to Edgartown. Accepts, to begin Nov. 1.

DAVIDSON, WM. E., St. Charles, Ill., to Emerald Grove, Wis. Accepts.

GOODWIN, SHERMAN, Orford, N. H., to S. Royalston, Vt.

GRANT, L. C. (Presb.), Eau Claire, Wis., to Rochester, Minn.

HANNAFORD, WM. H., Berlin Hights, O., to Newton Falls. Accepts.

HARDCASTLE, WM., recently of Cambridge, Neb., to secretaryship of the Neb. Y. P. S. C. E. Union. Accepts.

HEGHIN, SAM'L S., Ashton, S. D., to Worthing. Accepts.

HENRY, J. ADDISON, Eureka, Wn., to First Ch., Endicott and to St. John.

HITCHCOCK, CHAS. E., Cuyahoga Falls, O., to Clarendon. Accepts.

HOPKIN, ROBT, Kent, O., declines call to Franklin Ave. Ch., Cleveland.

JENKINS, DAVID T., Hot Springs, S. D., accepts call to De Smet.

JENKINS, THOS. P., Remsen, N. Y., to joint pastorate of Nebo, Siloam and Tyn Rhos, O. Accepts, and is at work.

KALEY, JOHN A., Vermillion, O., to Little Valley, N. Y.

LINDHOLM, FRANK A., Swedish Ch., Danbury Ct., to Swedish Ch., Lowell, Mass. Accepts.

MACDUFFEE, CHAS. B., Yale Sem., to Windham, Ct. Accepts.

MEANS, OLIVER W., recently of Enfield, Ct., to Saratoga Springs, N. Y.

MEREDITH, ROBT' R., to permanent pastorate of First Ch., Pasadena, Cal.

MOWBRAY, HENRY B., Fruitvale, Cal., to become assistant pastor of First Ch., Oakland, with special supervision of the Sunday school. Also to permanent pastorate of Fruitvale, with salary equal to that offered by First Ch.

NEWELL, ALFRED W., to remain another year at Wallace, Neb. Accepts.

ORR, JAS. B., Wallace, Ida., accepts call to W. Seattle, Wn.

PETERS, JOHN, Bertha, Minn., to Burtrum, Grey Eagle and Swanville. Accepts, and will live at Grey Eagle.

RIEDINGER, JACOB P., Oberlin, O., who has been supplying at Barborton, to Rockport. Accepts.

ROWE, JAS., Cashton, Wis., to Barneveld. Accepts.

SARGENT, EDW. C., to Tunbridge, Vt.

SHELDON, HARRY D., Wellington, O., to First Ch., Lorain. Accepts.

SMITH, G. ERNEST, Sauk Center, Minn., to Stillwater. Accepts.

SPANSWICK, THOS. W., Howard, S. D., to Estelline. Accepts.

STAPLETON, ROBT, Rockport, O., to Saginaw, Mich. Accepts.

STODDARD, JOHN C., Garden Prairie and Kelly, Io., to Earlville and Almorat. Accepts.

STUART, ISAMBERT B., Alstead, N. H., to Hartland, Vt. Accepts, and will study for a degree at Dartmouth.

THOMPSON, T. B., Beloit Coll., to Watertown, Wis. Accepts.

TODD, WM. E., Key West, Fla., to Alva, Okl. Accepts, and is at work.

TORRENS, DAVID J., Mount Carmel, Pa., accepts call to Friendship, N. Y., to begin Nov. 1.

VOORHEES, J. SPENCER, Rosludale, Mass., accepts call to Adams.

WATERBURY, J. H., to Beardstown, Ill. Accepts, and is at work.

WILLIAMSON, ALLEN J., North Ch., Columbus, to superintendency of Cleveland District, Ant-Saloon League. Accepts.

WOOD, SAM'L, Chapman, Kan., to Wheaton. Accepts.

WOODRUFF, ALFRED E., Austinburg, O., to Cuyahoga Falls. Accepts.

WYATT, CHAS., Clark, S. D., to Waubay. Accepts.

WYATT, FRANCIS O., to remain a fifth year at Plano, Ill.

Ordinations and Installations

HELSEY, MARY A., widow of Rev. J. H. Helser, o. Wescott, Neb., Sept. 17. Sermon, Rev. W. S.

Continued on page 519.

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 12, 10.30 A. M. Speaker, Rev. Charles F. F. Campbell; subject, The Association for Promoting the Interests of the Adult Blind.

AMERICAN BOARD, Manchester, N. H., Oct. 13-16. AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 20-22.

WORCESTER NORTH CONFERENCE, New Salem, Mass., Oct. 21.

WOMAN'S HOME MISSIONARY ASSOCIATION, annual, Park Street Church, Boston, Oct. 28.

FALL STATE MEETINGS

Texas,	Dallas,	Oct. 13
Utah,	Salt Lake City,	Oct. 15-17
Nebraska,	Geneva,	Oct. 19-22
Colorado,	Colorado Springs,	Oct. 20-22
Southern California,		Oct.
Alabama,	Tallahassee,	Nov. 11
Mississippi,	Cherokee,	Nov. 13
Connecticut,	New Haven,	Nov. 17

Marriages

CHAMBERLIN-TILLINGHAST-In Danielson, Ct., Sept. 24, by Rev. Samuel Virgin, D. D. George E. Chamberlin of St. Louis and Emily D. Tillinghast of Danielson.

CLARY-BASSETT-In New Britain, Ct., Sept. 23, by Rev. T. T. Clary, father of the groom, assisted by Rev. F. W. Greene of Middletown, Edward Warren Clary and Charlotte Butler Bassett, both of New Britain, Ct.

LATHROP-PELLETT-In Danielson, Ct., by Rev. S. S. Mathews, D. D., Frank E. Lathrop of Fitchburg, Mass., and Ella M. Pellett.

QUINT-LANE-In Manchester, Mass., Sept. 20, Rev. John H. Quint of Falmouth and Grace G. Lane of Manchester.

WALKER-PERKINS-In Alfred, Me., at residence of Mrs. Abbie T. Walker, Oct. 1, by Rev. R. C. Drisko, William H. Walker and Gertrude L. Perkins of Sanford.

Deaths

JONES-In Ione, Ore., Sept. 23, Mrs. Una Keyes Jones, wife of Rev. J. Lewis Jones, aged 31 yrs. Loyal and devoted to her household and the missionary work to which her life had been consecrated.

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Record of the Week

(Continued from page 518.)

Hampton; other parts, Rev. Messrs. A. A. Cressman, S. Deakin, Thos. Evans, J. D. Stewart.
MCCARTNEY, HENRY R., i., Goffstown, N. H., Sept. 16. Sermon, Rev. C. M. Clark; other parts, Rev. Messrs. B. W. Lockhart, G. H. Reed, W. H. Bolster, A. P. Watson and Sam'l Rose.
MILLS, HERBERT L., Hartford Sem., o. Cherry Hill Ch., Omaha, Neb., Sept. 28. Sermon, Rev. Rob't Yost; other parts, Rev. H. G. Crocker, Drs. H. Bross, H. C. Herring and Pres. Geo. N. Ellis of Tabor Coll.
ROBERTS, RUEL W., o. Ripley, Huron Co., O., Sept. 21.
TAISNE, TELEPHONE S., i. Sixth St. Ch., Auburn, Me., Sept. 25. Sermon, Dr. Smith Baker; other parts, Rev. Messrs. P. F. Marston, G. W. Fiske, H. A. Jump and H. H. Noyes.

Resignations

BAIR, WM. R., Alturas, Cal.
BROWN, GUSTAF A., E. Greenwich, R. I.
COUCHMAN, THOS. B., Chester Center, Io., joins the Methodists and is stationed at Attica.
CUTLER, FRED'K M., Ashland, Mass.
EVANS, J. LEWIS, S. Canaan, Ct.
FULLER, JONATHAN K., Windsor, Vt. He will now give more time to the chaplaincy of the State Prison.
HANNAFORD, WM. H., Berlin Hights, O.
HUBLY, WM. C., Cheney, Wn.
LINDHOLM, FRANK A., Swedish Ch., Danbury, Ct.
MOORE, ROBT G., Starbuck, Minn., and will pursue his studies at Chicago Sem.
OLSEN, NELS OLAF, Crompton, R. I.
ORE, JAS. B., Wallace, Ida.
PAXTON, ROBT., Almaral, Io.
PEASE, WM. P., Leavenworth, Wn.
ROWE, JAS., Cashton, Wis.
SHELDON, HARRY D., Wellington, O.
SPANSWICK, THOS. W., Howard, S. D.
SPRING, L. W., East Main St. Ch., Galesburg, Ill., to study at Rochester Theol. Sem.
STAPLETON, ROBT., Rockport, O.
SWEET, GEO. E., North Ch., Providence, R. I.
TARR, JAS. J. G., Sheldon, Vt.
WARD, HIRAM Q., Bakersfield, Vt.
WATERS, FRANK P., Wolcott, Ct.
WILLIAMSON, ALLEN J., North Ch., Columbus, O.
WINSLOW, LYMAN, W., Hayward, Wis., closing a pastorate of seven and a half years. He will live in Beloit.
WOODRUFF, ALFRED E., Austinburg, O.

Dismissions

HAGUE, WM. B. S., Bridgton, Me., Sept. 15.

Stated Supplies

CHAMBERS, CHAS. A., Rowan, Io., at Harvey.
CHASE, JAS. B., Riverside Ch., Sioux City, Io., at Belle Vista, which has again become Congregational after a period with another denomination.
DICKINSON, CHAS. A., at Smyrna Park Ch., Ceres, Cal.
FREELAND, S. M., Portland, Ore., at First Ch., Berkeley, Cal.
LYMAN, WM. D., professor at Whitman Coll., at Kennewick, Wn.
MASON, GEO. L., recently of Guildhall, Vt., at Ver-shire until May 1, 1904.
REID, DAVID H., Lakeside, Wn., at Hope, Ida.

Personals

BROAD.—The permanent address of Rev. L. P. and Mrs. H. C. Broad is 609 Congregational House, 14 Beacon St., Boston.
CLEAVES, CHAS. P., recently of Bar Mills, Me., has removed to Brunswick and will pursue a course of study at Bowdoin College.
GUNN, WM. T., Embro, Ontario, has been released from his church for six months, to become field secretary of the Jubilee Fund for the removal of mortgaged indebtedness of the Canadian churches.
JONES, GEO. M., Whiting, Vt., has received an increase of \$104 in salary. His surname has been changed to Jones.
LYON, CLARENCE C., and wife, Canterbury, Ct., on the first anniversary of their marriage, were presented by their people with \$62.

FRUIT OF THE PALM.

Drake's Palmetto Wine; a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of *The Congregationalist* who writes for it. A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

MITCHELL, I. E., Sherbrooke, Can., has gone to London to take a course in tropical medicine before leaving for foreign mission work.

ROFES, JAS. H., asst. professor of New Testament criticism and interpretation in Harvard Divinity School, has been elected Dexter lecturer on Biblical literature.

SPAULDING, WAYLAND, Ayer, Mass., returned with his family, Aug. 29, from a five months' European trip. Miss Spaulding has accepted a professorship of Greek archaeology at Vassar.

WALTERS, THOS. W., recently resigned from Pilgrim Ch., Spokane, Wn., will spend a year in rest and travel abroad.

WILLIAMS, JOHN P., Gomer, O., has removed to Burton, to make a home for his son, Rev. B. A. Williams.

WILSON, CLINTON W., Ashland, O., just prior to entering the new parsonage, was presented by his people with three handsome rugs and some beautifully decorated china.

WRIGHT, PROF. GEO. F., Oberlin, O., has completed a collection of Russian folk-songs and sacred music. He has translated the Russian words of the famous Chrysostom liturgy and adjusted them to the rhythm of their Russian setting by Tschalkowsky. The choir of Second Ch., Oberlin, 200 in number, are studying the work and will give it entire during the year.

Churches Organized

ALLEY, OKL., will be yoked with Chickasha.
MINERAL BLUFF, GA., 8 members, Rev. A. C. Perry, pastor.
SALEM, MO., GERMAN and ENGLISH CONGREGATIONAL, org. Aug. 9, rec. Sept. 22. Rev. C. F. Wulff in charge.

Bequests

CLINTON, MASS.—By the will of Richard W. Foster: Cong. Ch. of Clinton, \$5,000; Am. Board, \$10,000; Boston Children's Aid Soc., \$5,000; Harvard University, \$25,000; Cong. Home Miss. Soc., \$10,000.

HARTFORD, CT.—By the will of Judge Dwight Loomis, \$1,000 each to Fourth Ch., Hartford; to Asylum Hill Ch., Hartford; to the American Board; to the Cong. Home Miss. Soc.; to the Am. Miss. Ass'n and to the Hartford City Miss. Ass'n; \$500 to the Ecclesiastical Soc. of the church in Rockville, Ct.

Anniversaries

BOSTON, MASS., Pilgrim Ch., Dorchester, Rev. W. H. Allbright, D. D., pastor. Fortieth of founding of the church, Oct. 4-8. Anniversary sermon by Dr. Arthur Little. Other exercises were, burning of mortgage, young people's rally, reception to ministers from various parts of the state, and an Old Home reunion.

HOOD RIVER, ORE.—Tenth of the pastorate of Rev. John L. Herschner, Sept. 13. Eleven were received to church membership and church voted to become self-supporting.

NEWTON CENTER, MASS.—Ninth of pastorate of Rev. E. M. Noyes, Oct. 4.

SOMERVILLE, MASS., Broadway Ch., Rev. H. H. Leavitt, pastor. Fortieth of the organization of the Sunday school, Oct. 4.

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Canadians and Americans Fraternize

A combined meeting of the Associations of Congregational Ministers of the Province of Quebec, and of Orleans County, Vt., was held at Island Pond, Vt., Sept. 29, 30. This was naturally brought about through existing relations, two Vermont pastors, Rev. A. F. McGregor of Newport and Rev. Thomas Hall of Island Pond, having been superintendents of the Home Missionary Society of the Canadian churches, and Rev. G. Ellery Read being pastor at both Rock Island, Quebec, and Holland, Vt. The attendance was large in proportion to the number of churches represented.

The keynote of the convention, international Christian fellowship, was well voiced in the welcome by Col. P. H. Dale of Island Pond, who, with many business and professional interests, is much loved in all this region, even being called to preach funeral sermons in the surrounding district. The moderator, Rev. Hugh Pedley of Montreal, in responding, dwelt upon the common Anglo-Saxon and Puritan ancestry of the two bodies, their common national problems of assimilating large foreign elements, and their part in the great problems of the world, urging that they should be one in the purpose to bring the great forces of national life under the control of Jesus Christ. Mr. Pedley also preached a well-knit, hope-inspiring sermon upon the saving power of the God-fearing minority, exhorting his audience to enhance its quality and enlarge its quantity.

Fully half the time was given to a live discussion of sociology on the lines of its Christian principles, the function of the pulpit, and the Church as a working factor. The discussions revealed not only a wide conversance with the best modern literature on the subject, but a practical effort and determination to bring the Church into vital touch with men. One country pastor was planning to study settlement work in Boston and New York. In considering work among young people there was also an evident effort to apply the lessons learned from the best modern writers on religious pedagogy.

The closing address was by Rev. William McIntosh of Ottawa, now secretary of the Home Missionary Society, as well as an active pastor. He offers prayer every Sunday in his home church for the President and Cabinet, and the army and navy of the United States, as well as for King Edward. He showed that the Canadians themselves are just finding out the wonderful resources of their country, that 100,000 emigrants have been pouring into their northwest during the past eight months (30,000 of these Americans), and expressed the desire for a closer affiliation between the two national home missionary societies, and his hope that the day would soon come when the united

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After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I have never been able to eat breakfast, for eating in the morning was always followed by terrific sick headaches, and my stomach has always been delicate."

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All my food digests and I now perform my daily duties with a renewed cheerfulness and energy. Evidently I had been eating the wrong food, but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Anglo-Saxon race would dictate righteousness to the world. W. M.

The Georgia Convention

The meeting was held in connection with the National Convention of Congregational Workers among the Colored People, at Atlanta, Sept. 18, 19. Though the session was short, important business was done. Rev. W. H. Halloway of Thomasville preached the annual sermon, on The Need of the Holy Spirit for the Preacher. The way to draw people to the church is to set the pulpit on fire and people will come to see it burn.

The topic for discussion at the gathering was The Needs of Congregationalism in Georgia. This was set forth in four addresses, followed by open discussions. The central needs dwelt upon were more earnest preaching, increased denominational loyalty and closer relation between the churches and schools.

The color line came up for earnest discussion. The result of it was to appoint a committee of six, three from each race, to take the whole matter under advisement and report at the next meeting. A tendency was manifest to let the churches of each race work on its own side and perhaps in different state bodies so as to do away with the constant friction that has so hindered in the past.

Rev. J. R. McLean, Macon, was chosen moderator; and Rev. W. H. Halloway was appointed a delegate to the National Council. The next meeting goes to Augusta. H. H. P.

General Association of Washington and Northern Idaho

The fifteenth annual association of Washington and Northern Idaho, comprising over 150 churches, was held in the Congregational church of Dayton, Wn., Sept. 22-24. The pleasure of the meeting was enhanced by the beautiful edifice, dedicated only last July, and by the excellent program which the pastor, Rev. J. D. Jones, and the business committee had prepared. Rev. T. W. Walters was chosen moderator. The sermon was preached by Rev. H. C. Mason of Pullman.

The review of the year, by Supts. Samuel Greene and W. W. Scudder showed a marked enlargement. Twelve new churches have been organized, besides four mission churches. Twelve houses of worship have been completed and an equal number of parsonages finished or in process of erection. Another gratifying fact is the widespread increase in salaries of the pastors. Nearly fifty churches, practically a third, have added to their minister's pay. In the home missionary churches this difference adds greatly to the courage and comfort of the minister.

In recent years the benevolent gifts have steadily increased. This year the goal is set at \$2 per member, or a total of \$15,000 for the regular societies (a gain of \$5,000). A calendar is distributed in the homes giving the months for each offering and this has worked well. The association voted to pay part of the traveling expenses of the ministers, where these exceeded \$5, and it is expected that this will largely increase the attendance. Plans were formed for systematic Bible study among the ministers and for the introduction of family worship more widely into the homes.

The work has been hindered this year by the action of the Baptists, Methodists and Disciples in crowding into small places that we had already amply manned, to the grievous harm of the Master's cause. Another disheartening fact has been the short pastorates and frequent changes. Nearly thirty pastors resigned during the year and almost a score of men could now be employed at salaries ranging in equal groups: \$600-\$700; \$800-\$900; \$1,000-\$1,200.

The association passed resolutions looking to more efficient comity with the Presbyterians. The faithful work of Rev. T. W. Walters, for twenty years the Nestor of Congregationalism in Eastern Washington, was commended and greetings were extended through him to the brethren in England whom he visits. No subject aroused more vigorous discussion or greater enthusiasm than the proposed affiliation with the United Brethren and Methodist Protestants. The following resolution was unanimously passed:

Whereas the subject of the union of our denomination with the United Brethren and the Methodist Protestant denominations has been officially brought to our attention;

Therefore, Resolved, That we hereby declare our hearty acceptance of the principle of union, and certify our willingness to co-operate with the other of our associations in furthering such suggestions as may emanate from the next meeting of the National Council. A. R.

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Make your selections from our catalogue and samples, send us your measurements, according to our new and simple measurement diagram, and we will fill your order in one week. We guarantee to fit you. If we do not give you entire satisfaction you may return the garment and we will refund your money.

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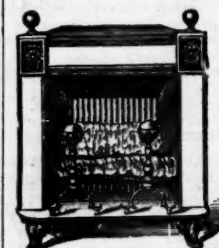
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Write us fully; your letters will be answered by women of taste and experience in matters of dress, who will, if you desire, aid you in selecting styles and materials. When you send us an order, they will look after it while it is in the cutter's and tailor's hands, and will give it the same care and attention that it would have if it were made under your personal supervision by your own dressmaker.

Catalogue and a large assortment of the newest samples will be sent free by return mail. Ask for new FALL CATALOGUE No. 52. Mention whether you wish samples for Suits or Cloaks, and about the colors you desire, and we will send a full line of exactly what you wish.

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and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y.

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Mayflower,	Oct. 8	New England,	Oct. 29
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A Hill-Top Anniversary

An occasion of more than local interest was the observance Oct. 2 of the 125th birthday of the First Church of Huntington, Mass. Located on Norwich Hill, a part of ancient Murray field, and removed from steam and trolley roads, it has ably worked out its own salvation. Though small in numbers it is active, with a modernized house of worship and an energetic pastor and people. It has exported life to all parts of the country.

The exercises were under the direction of Rev. W. L. Hendrick. Dea. Charles H. Kirkland gave the historic sketch. Greetings were extended from the mother church at Chester by Rev. W. M. Weeks and from the daughter church in Huntington by Mrs. S. A. Woods. Other messages were brought by Rev. C. H. Hamlin and Rev. John Cowan. Secretary Colt represented the Home Missionary Society. Reminiscences included words from Rev. H. A. Dickinson. The exercises closed with an address upon The Real Country Church, by Rev. W. P. Landers.

This sort of anniversary presents anew in the vital force of the rural church, the imperative need of its maintenance and the wisdom of increased gifts to our State Missionary Society. W. P. L.


An Indian Conference

The Annual Conference of Indian Churches met in North Dakota with the Standing Rock church. An early snowstorm with wind, rain and sleet, and all kinds of discomfort for people in tents, came during the session. Only Indians would have kept so cheery and enthusiastic.

The meeting was exceptionally large. There are now fifteen Indian churches among the Sioux and neighboring tribes, with a membership of over 1,500. In the year these churches have contributed nearly \$2,000 for missionary work. The Dakota churches raised over \$1,400 for church extension among their own people.

Each conference shows new signs of development. This year every discussion was on some topic of vital interest to the moral welfare of the people. Topics included: The Bad Effects of Indian Fourth of July Celebrations, The Bad Influences of White People's Dance on the Indian Young People, How Can Politics and Religion be Made Mutually Helpful?

The rallying center of the Indian work is the Santee Normal School, which is doing much in developing leaders, publishing Bible Helps and carrying on a Bible Correspondence School. J. F. C.



California Excursions

Leave Chicago and St. Louis on certain days every week in Pullman tourist sleeping cars. Each is personally conducted by a special excursion agent, who does much to make the overland trip interesting and entertaining.

These excursions travel over the Burlington Route from Chicago to Denver, over the Scenic Line past the grand Rocky Mountain scenery by daylight, thro' Salt Lake City, and over the Southern Pacific to San Francisco or to Los Angeles.

This is without question the most intensely interesting ride in all America.

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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.	
Cash in Bank	\$427,046.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,892.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,550.00
Bank and Trust Co. Stocks	456,550.00
Bonds and Mortgages being 1st lien on Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1903	9,315.79
	\$17,108,635.13

LIABILITIES.	
Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,066,872.00
Unpaid Losses	757,114.48
Unpaid Re-insurance, and other claims	855,608.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,035.69
	\$17,108,635.13

Surplus as regards Policy-holders \$6,436,035.69
JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERIC C. RUSWELL, 2d Vice-Prest.
EMANUEL H. A. CORREA, 3d Vice-Prest.
AREUNAH M. BURTIS, Secretary.
WILLIAM H. CHENEY, Secretary.
HENRY J. FERRIS, Asst. Secretary.

FAMOUS ANNUAL \$5 Autumnal \$5 Excursion \$5

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To Solidify Boston Congregationalism

Report of the Committee of Six

PROPOSED CONSTITUTION OF THE UNION CONFERENCE

ARTICLE 1. NAME

This conference shall be called the Union Conference of Congregational Churches of Boston and Vicinity.

ARTICLE 2. OBJECT

Its object is to promote Christian fellowship, the welfare of the churches and the extension of Christ's kingdom through Congregationalism.

ARTICLE 3. MEETINGS

The annual meeting shall be held on the second Wednesday in November. Special meetings shall be called by the secretary-treasurer, at the request of the board of commissioners.

ARTICLE 4. OFFICERS

The officers shall consist of a moderator, a secretary-treasurer and a board of five commissioners. The moderator and the board of commissioners shall be elected at the annual meeting.

ARTICLE 5. DUTIES OF OFFICERS

The moderator shall preside at the meeting at which he is elected.

The secretary-treasurer shall hold office for three years; shall keep the records of the conference; shall receive and disburse funds under the direction of the commissioners.

ARTICLE 6. COMMISSIONERS

Section 1. Field of Operation. The field of operation shall be within the geographical limits of the three Suffolk Conferences, unless the services of the commission are desired beyond these limits.

Section 2. Duties. The duties of the commissioners shall be as follows:

(a) To consider the opportunities and responsibilities of the Congregational churches of Boston and vicinity for Christian work, and take such initiative as is necessary.

(b) To proffer counsel and arbitration where needed.

(c) To secure better comity between the societies and organizations operating in its field.

(d) To furnish a medium through which the judgment of the churches may be conveyed to the State Association and the National Council.

(e) To provide information for those desiring it, concerning the principles and methods of Congregationalism.

(f) To make an annual report to the conference.

(g) The commissioners shall elect their own officers.

(h) The commissioners shall have power to fill vacancies in their own body.

Section 3. Method of Election:

IT'S A MISTAKE

To Attribute Coffee Ills to Poor Grades of Coffee.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee but this is an error as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first class grocer but never found one that would not upset my nervous system and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headache from which I had suffered for 30 years.

"I had tried all kinds of medicines but none helped me.

"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured and I have never had a return of this distressing trouble for nowadays I never drink coffee but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee which she had drunk all her life. This was six weeks ago and she is a changed woman for her nervousness has all disappeared, her face has become smooth and her cheeks have a good rosy red color. She sleeps well too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

(a) One commissioner must be elected from each conference district.

(b) The representatives of the churches assembled in each local conference shall nominate three candidates from its district for the office of commissioner.

(c) These nine names shall be printed on one ballot, which shall designate the conference district to which each belongs. The one from each conference district receiving the highest number of votes shall be declared elected. Of the remaining six, the two receiving the highest number of votes shall be declared elected.

Section 4. Tenure of Office. No person shall serve more than five consecutive years as commissioner, nor be eligible for re-election after such a term of office until the expiration of one year.

ARTICLE 7. COMMITTEES

There shall be a Nominating Committee of five, a Committee of Arrangements of five, and a Business Committee of three.

The Nominating Committee shall be elected at each annual meeting to serve for one year, and make nominations for offices to be filled at the next annual meeting, except those otherwise provided for.

The Committee of Arrangements shall be appointed at each meeting to prepare for the succeeding meeting.

The Business Committee shall be elected at the first session to report on any business which may be submitted for the action of the conference.

ARTICLE 8. MEMBERSHIP IN THE CONFERENCE

The membership shall be on the same basis as in the three Suffolk conferences, *i. e.*, five delegates from each church.

ARTICLE 9. THE CONGREGATIONAL CHURCH UNION

The conference shall elect at each annual meeting a Board of . . . Directors for the Congregational Church Union, which thereby shall become the agent of this conference. The commissioners shall be members of this Board of Directors, *ex officio*.

ARTICLE 10. AMENDMENTS

This constitution may be altered or amended at any annual meeting of the Union Conference, by a vote of two-thirds of the members present, provided that a notice of the proposed change be presented in writing at the previous annual meeting.

WILLIAM H. ALLEBRIGHT,
SAMUEL C. BUSHNELL,
OZORA S. DAVIS,
CHARLES A. DINSMORE,
DANIEL EVANS,
HARRIS G. HALE,

Committee.

Maine Conference Aftermath

Simplify and strengthen is now the watchword everywhere in the field of the structural arts. *Simplify and strengthen* must be the watchword be in the educational field and in all the life of the spirit.—Prof. C. H. White.

I repudiate the dogma that in politics we are to seek "the greatest good of the greatest number." I believe the true dogma to be the greatest good of the whole number—that we should permit no injustice to any man.—Judge L. A. Emery.

There is no appeal so electrifying to young men as that of daring, and it is significant that our language bears testimony not to the daring of the saints but to that of the opposite type of being. We have the word "daredevil." Are there no daredevils in this age? Surely there are. Then let them stand and be counted.—Rev. H. A. Jump.

We are all going to be "higher critics" some day. And when the Higher Criticism has taught us to read our Bibles with true historic perspective and with a keen sense of the real humanity as well as of the real divinity revealed therein, then all Ingersollism with its crude display of "The Mistakes of Moses" will be to us but a puff of smoke in the air.—Prof. C. H. White.

The conference of 1903 will be emblazoned in letters of gold on the memory of those who participated in the "after meeting" at the Rangeley Lake House. About sixty delegates took the trip up the Sandy River valley, to this haunt of salmon and deer, where the fir clad hills are brodered with scarlet maples and gold and silver birches. Delicious fare, a sail on Rangeley Lake and excursions into the woods brimmed a cup of pleasure that future conferences will find it hard to surpass. The artistic souvenir program, enriched with views of Farmington and portraits of the chief speakers, is of more than passing interest.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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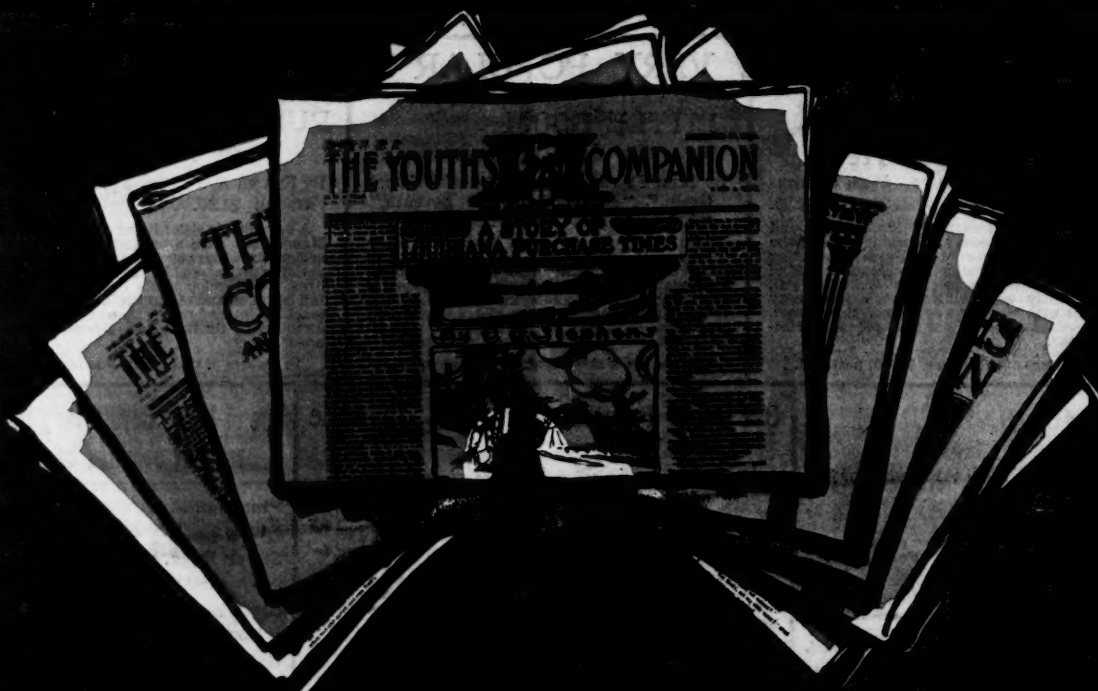
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